# THE MYSTERY OF Selfe-Deceiuing.

OR

# A DISCOVRSE

And Discouerie of the Deceitfulnesse of MANS HEART.

Written by the late faithfull Minister of Gods Word, DANYEL DYKE, Batchelour in Diuinitie.

Published since his Death, by his Brother *I. D.* Minister of Gods Word.

And now by him augmented and inlarged, with two exquisite Tables, much enlightning this whole TREATISE.

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IERE. 17. 9.

*The Heart is deceitfull aboue all things: Who can know it?*

PSAL. 19. 12.

*Who knoweth the errours of his life? Lord cleanse mee from my secret faults.*

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# TO THE RIGHT HONORABLE AND MOST VERTVOVS LADY, *THE LADIE* LVCIE,

Counteſſe of BEDFORD.

RIGHT HONOVRABLE:

T was an ancient conſtitution in Iſrael, that a brother dying without Iſſue, the next brother ſhould doe the office of a Kinſman, and raiſe vp ſeede to his brother deceaſed, to continue his name, that it might not be put out of Iſrael. The Lord hauing not long ſince taken

out of his Vineyard a faithfull labourer, and from my ſelfe a louing and deare Brother, I thought that in ſome manner the equitie of this conſtitution, now antiquated and aboliſhed, did lay hold vpon me. And that being the next Brother, I was to doe the office of a Brother, to continue, and eternize his bleſſed memoriall in Gods Church, by bringing to light this preſent TREATISE. He himſelfe whileſt he liued wrote it, and had perfected it before his death: I haue but onely raiſed it out of his priuate ſtudie, to the publike vſe of GODS Church. *The children*, ſaid Hezekiah, *are come to the birth, and there is no ſtrength to bring forth.* Thus it fared with this Author. Hee had finiſhed, and perfected this worke, and brought it euen to the birth, but there was no time to bring it forth God preuenting him, and, by his death, bringing him to the end of his faith, (his tranſlation into the Heauens) before hee came to bring this worke to the end of his deſire, (the publication thereof to the benefit of Gods Church:) I thought it great pittie that ſo hopefull an Iſſue ſhould periſh for want of a little helpe in the birth. And I thought withall in caſe of my negligence, or refuſall of this brotherly office, how iuſtly I might haue deſerued the ignominious ceremony of the ſpittle in my face. Hereupon I willingly performed this taske, of perʋſing and ſetting forth of this Treatiſe. *Zacharie* when hee could not ſpeake, he wrote: So I deſired that his Pen might make ſome ſupply of the want of his tongue; that as *Abel by his faith*,

Iſa. 37.3.

Deut. 25 9.

*Zacharias cum loqui non potuit, ſcripſit.* Ambr.

So

so he by his workes, *being dead might yet speake.* Heb.11.4.

Thus in briefe hath your Ladiship, the reason of my present endeauours.

For mee to say any thing in commendation of this worke is not happily so fitting; It being both hard for one brother to commend another without boasting, and the younger and inferiour his commendation adding little credit or grace to the worke of his Elder and Superiour. For, *as the lesse is blessed*, so also praysed of the *greater*: I meane therefore herein to bee sparing. Onely this; I will but as the widdowes, which shewed *Peter* the coats and garments which *Dorcas made, while shee was with them.* So onely will I shew, and set forth some part of his labours, which he performed whilst he was with vs: *Andlet his owne works prayse him in the gate.* And surely this worke will doe it, if either Matter, or Manner, Argument or Art will doe it. Heb.7.7. Prou.32.31.

The matter and argument of it, is such as yet handled at large by none before him that I know of.

And besides it is excellent by reason of the daily vse which occurres in practice. So that of the title and argument of this Booke may I say, as *Gellius* speakes of a good title which *Melissus* had giuen to a Booke of his owne which it seemed scarce deserued it: *That the very title had a great alluring and entising force to draw men to the reading of it.* Such is the Argument of this worke of such speciall vse in our practice, that it may easily perswade any, both to read, and like it. It containes the right γνῶθι σεαυτὸν, *Et libri titulus est ingentis cuiusdam illecebræ ad legendum scriptus; quippe de proprietate loquendi.* Aul. Gel. Noct. Attic. l. 18. cap. 6.

the art of knowing a mans ſelfe; it diſcouers vnto vs, the infinitely intricate windings, and turnings of the darke Labyrinths of mans heart. Indeed oftentimes the diſcoueries of coozenages, and deceits in the World, make many, before honeſtly ignorant, to turne *Coozeners and Deceiuers:* But heere needes no ſuch feare, for here we are taught no new *deceit* or *coozening tricks,* which yet we practiſe not; but rather are conuinced of that coozenage, with which wee deceiue our owne ſoules, and yet will not bee borne downe to be guiltie of impoſture. This point is worthy our beſt wits, and knowledge. That heathen Phyloſopher neuer thought himſelfe to begin to know Phyloſophie, till he began to know himſelfe: But ſurely we neuer begin to know *Diuinitie* or *Religion,* till we come to know our ſelues: our ſelues we cannot know, til we know our hearts. I, but our hearts are deceitfull aboue all things, who can know them? They who with diligence ſhal perſe this preſent Treatiſe, ſhall with Gods bleſſing be able in ſome good meaſure to know them. Here ſhall they find that dangerous Art of *Selfe-Sophiſtrie* diſplayed, by which, millions of ſoules are inwrapped in the ſnares of Satan: And ſo by ſeeing their ſelfe-deceit ſhall come to their ſelfe-knowledge. A knowledge neuer more neglected: *Vt nemo in ſeſe tentat deſcendere, nemo.* Men care not for knowing themſelues, who are oftentimes too too curiouſly greedie of knowing all things elſe; Being herein like to fooliſh Trauellers, that loue to trauell into, & talke of other ſtrange Countries, ſtrangers in the mean time, in the rarities, ſecrets, and

Perſ.

wonders of their owne. As for the Art, and manner of handling this argument in this Treatiſe, I leaue it to the Readers iudgement, aduenturing notwithſtanding my ſelfe to ſay thus much, that had this Treatiſe but age and antiquitie anſwerable to the ſufficiencie, it ſhould eaſily find anſwerable acceptance. Nothing preiudices Writers more then either mens knowledge of their perſons, or their want of antiquitie. May not a man ſpeake of many of our new Writers, as *Gellius* ſpake once of a good ſpeech that *Fauorinus* made? *Nonne*, ſaith he, *ſi id* Antiſthenes *aut* Diogenes *dixiſſet, dignum memoria viſum eſſet?* If *Diogenes* or *Antiſthenes* had but ſpoken, that which *Fauorinus* did, the ſpeech had gone for halfe an Oracle: now happily the more reſpectleſſe, becauſe from *Fauorinus*, that was inferiour it may bee in nothing to *Diogenes*, but in ſtanding. How many worthy moderne Writers amongſt vs are neglected, onely becauſe moderne? *Nonne ſi hæc* Auguſtinus, *aut* Chryſoſtomus, *&c.* Had but *Auguſtine* or *Chryſoſtome*, or ſome ancient Father wrote them, how had they beene admired, now neglected, onely becauſe as *Bildad* ſpeakes, *they are but of yeſterday?* Moſt mens iudgement of writers is the ſame with that of wine, *Luke* 5.39. *The old is better:* And yet oftentimes the old is hard, and tart, and neerer Vineger then Wine, when the new is ſweet and pleaſant. How many workes of ſome of the Fathers, which haue little worth elſe in them beſides Antiquity, and the credit of an ancient Fathers name? How would wee vilifie thoſe ſame

*Noct. Attic.* 18.7.

Iob 8.9.

things in new, which we ſo magnifie in old Writers? I ſpeake it not to derogate ought from the worth of thoſe ancient Worthies and reuerend Sages (I giue them all due reuerence and reſpect) but only to meet with that fond humour, which meaſures worth onely by age, as if nothing could be good, but that which is old; and from a meane conceit of Writers perſons knowne, are readie to preiudge their workes vnread and vnknowne.

But as for your Ladiſhip; I perſwade my ſelfe, that your knowledge of the Authors perſon, parts, and endowments, wherewithall God had graced him, will be the greater meanes to winne your Honourable acceptance of this worke, And ſo much the rather doe I preſume vpon your Ladiſhips fauour herein, becauſe whilſt this Author liued (out of a loue to his graces, and honourable diſpoſition) he intended this Worke to haue bin honoured by the Patronage of your Worthy and right Noble Brother, who now alſo together with this Author, is at reſt, ſinging heauenly *Halleluiahs* in the preſence of the Lambe.

Pardon me good Madam, if I renew your griefe with the mention and remembrance of ſo great a loſſe. Giue vs leaue to teſtifie our fellow-feeling of your ſorrowes. Publike loſſes may not paſſe without publike heauineſſe. It is a loſſe that yeelds vs argument both of great griefe, and as great feare. Can it be a ſmall griefe to ſee our ſelues deprined of the vſe and benefit of ſo many rare Vertues and Honourable inclinations, of ſo great Learning, in ſo

ſo

ſo few yeares, of ſo great Grace, Holineſſe, and Religion in ſo young yeares, as were ſweetly met and combined in him? His rare endowments, his noble diſpoſition, his religious conuerſation, his hopefull ſeruice to Gods Church and this Kingdome, conſidered, I may ſay of the Church and Common-wealth, as one *Valerius* ſpake of *Cornelia*, in the loſſe of her louing Husband: *Corneliam neſcio an fœliciorem dixerim quod talem virum habuerit, an miſeriorem quod amiſerit*: It is hard to ſay whether we were happier in the enioyment, or vnhappier in the loſſe of ſuch a perſonage. And as in the loſſe there is great cauſe of griefe, ſo no leſſe of feare. We may grieue that ſo *great good is taken from vs*, we may feare, becauſe *ſome great euill is comming vpon vs: The righteous periſheth, and no man conſidereth that he is taken away from the euill that is to come.* Surely, when good men, eſpecially being great men, and young men too, are taken away, it is a fearefull preſage of much anger, and euill to come, The Lord make vs all wiſe to *conſider* the deaths of ſuch men, that the feares of euill to come, may make vs ſeeke to auoid euill preſent, and make vs prudent in the foreſight of the Plagues, to hide our ſelues.

*Val. lib. 4. c. 6.*

Pſal. 57. 1.

But yet in the middeſt of this griefe and feare, your Ladiſhip is not left altogether comfortleſſe. As it is a comfort that God honoured your Family with ſuch a one, ſo is this alſo none of the leaſt comforts to you, that you mourne not alone, but haue the hearts of all good men heauie with yours.

It makes our ioy the greater, to haue others reioyce with vs when we reioyce: but it makes our ſorrow the leſſe, when we haue others to weep with vs when we weep. *Did* Abner *ſaid* Dauid, *dye as a foole?* So of him it may be ſaid; Did he die as an immeriting, as an ignoble perſon? Without teares? Without lamentation? I think I may boldly ſpeake it, that neuer any of his place and of his yeeres, left more heauie hearts behind him then hee had done. Theſe are miſerable griefes indeed, when others find matter of ioy in the matter of our griefe, and laugh at our teares; but then may wee grieue comfortably, when wee ſee others ioyne with vs, and take to heart our loſſes, as well as our ſelues.

I would willingly both inlarge his commendation, and our griefe, but theſe require rather a volume then an Epiſtle. And I may ſpeake of him, as *Auguſtine* of another, *Illa quidem anima in ſocietatem fidelium & caſtarum recepta, laudes nec curat nec quærit humanas imitationẽ tantum quærit:* he deſires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death.

Yet may I not altogether paſſe ouer in ſilence his holy and religious courſe; which was, to keepe a Catalogue or diarie of his ſinnes againſt God: and euery night, or the next morning, to reuiew the faults of the day paſt: Euerie Sabboth morning, or night before, to reuiew the faults of the whole weeke: and at the end of euery moneth, to ſuruey the

the whole moneths tranſgreſſion. This did hee daily, weekely, and monethly, thereby the better to humble himſelfe for his ſinnes, and renew his practiſe of Repentance. And the day before the receiuing of the holy Sacrament did alwaies vſe to humble himſelfe before the LORD with Faſting, Prayer, and Confeſſion, thereby the better to prepare himſelfe for the more worthy and comfortable receiuing of the holy Communion.

I ſay nothing of his religious obſeruation of the Sabboth by himſelfe alone, and with his people about him, both before and after the publike Exerciſes, in meditation, reading, prayer, & repetitions. His carefull expenſe of time, his keeping of ſet houres of ſtudie. Thus did he with good *Ioſiah, while he was yet a child ſeeke the Lord*: By meanes of which his holy and conſtant courſe in ſeeking the Lord, in few yeares he became wiſer then his ancients and teachers, and preſerued his young yeares in great honour and reputation, free from all the blemiſhes and ſtaines of youth, notwithſtanding the manifold occaſions to the contrarie in regard of his place and condition. The truth is, the world was not worthy of him: His vertues, and his graces were fitter for heauen, then this impure earth.

Let vs now that are behinde, turne our *griefe* into *care*; let our care be to follow thoſe holy ſteps he hath trod before vs. True it is you can neuer recouer his perſon, his graces you may: The griefe will be the leſſe for the loſſe of his perſon, if you make a recouery of his graces. Whileſt his ſpirit is doubled

vpon

vpon your Honour, and his graces ſhall ſuruiue in your religious imitation, ſo long we ſhall count him liuing in your ſelfe.

And now right Honourable, I intreate you by the loue that he bare to this Author, and by the loue that you bare to his honourable Patrons, your deceaſed Father and Brother (both now glorified Saints) to teſtifie your loue to this Author by your honourable and fauourable acceptance of this worke.

May your Ladiſhip but pleaſe to vouchſafe the reading, and diligent peruſall thereof, and I dare preſume vpon as much. Thus as I haue *raiſed* this to light, ſo I commend it to your Honours patronage and protection: and your Honour to the patronage and protection of the Lord Ieſus. *May 5. Epping in Eſſex.*

*Youur Honours*

*in all Service,*

IER. DYKE.

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# THE DECEITFVLNESSE OF MANS HEART.

IEREM. 17. 9, 10.

*The heart is deceifull aboue all things, and euill, who can know it? I the Lord ſearch the heart and try the reynes, that I may giue to euery one according to his wayes, according to the fruit of his workes.*

## CHAP. I.

*The Text opened; A Preparation to the Treatiſe following, ſhewing the originall of the Hearts deceitfulneſſe, the difficultie, and yet the meanes of knowing it.*

THE Prophet hauing grieuouſly menaced the Iewes in the beginning of this Chapter; becauſe hee ſaw how much they bore themſelues out againſt theſe threatnings, vpon hope of the *Ægyptian* his helpe; therefore in the fift Verſe he curſeth all ſuch as relye vpon man, and *make fleſh their arme*: contrarily, bleſſing ſuch as in their dangers ſhroud and

Coherence.

Pſalme 3.4.

ſhelter themſelues vnder the *wing* of the Almightie.

But heere the Iewes, hauing *made a couenant with Hell and Death:* would be ready to obiect againſt the Prophet, What then is all this threatning to vs? We are none of thoſe that with-draw their hearts from God. Vſe of meanes doth not preiudice truſt in God: Truſt in God, as it cannot ſtand with *truſt in* meanes; ſo neither without *vſe of* meanes when they may bee had. Wee repoſe our ſelues on God as much as thy ſelfe, or any elſe: and we repaire to the ſecond cauſes, onely as ſeruiceable, and ſubordinate to the firſt.

Prou. 26. 2. Therefore *as the Sparrow by wandring, and the Swallow by flying, eſcape,* ſo this thy *cauſeleſſe curſe ſhall not come:* neither are we ſuch children to be skarred with bugs-words.

The Prophet therefore in this verſe preuenteth this obiection, and keepeth them from this ſtarting hole, ſaying, *The heart is deceitfull;* as if hee ſhould ſay; Flatter not your ſelues in a vaine conceit, that you with-draw not your heart from God, and ſo God will not with-draw his from you: Nothing more eaſie then for a man to deceiue himſelfe; for the heart by reaſon of the great wickednes thereof, is a bottomleſſe and vnſearchable gulfe of guile; inſo much as none can know, not only anothers, but not his own heart: The Lord onely hath reſerued this as a prerogatiue Royall to himſelfe, exactly to know the depth of our hearts; that ſo though men conceiuing well of themſelues, may conceiue amiſſe of God, as one that by his doings will not iuſtifie the Prophets ſayings; yet hee iudging of men, according to the ſecret diſpoſition and conſtitution of their heart, may deale with them accordingly, bleſſing thoſe that in truth doe truſt in him, but curſing ſuch as with-draw from him, though not their tongues, yet their hearts. This is the order and generall purpoſe of the words.

Reſolution and ſence. They containe in them a propoſition concerning the hearts deceitfulneſſe. Here two things are to be conſidered: what is meant by *heart;* what by *deceitfull.*

By

By *heart*, mans heart is meant, as appeareth by the context. And now becauſe mans heart is one of the principall ſeats of the ſoule of man, therefore by a *Metonimy* of the *ſubiect*, it is vſually in the Scripture put ſometimes for the whole ſoule, ſometimes (and that more frequently) for ſuch ſpeciall facultics in the ſoule, as more ſpecially belong to the heart, as the Will and Affections. But heere it is to bee taken for the whole ſoule, and all the parts thereof, the Vnderſtanding, the Will, the Affections: for all are deceitfull.

The word *deceitfull* is ſignificant in the *Hebrew*, comming of a Verbe which ſignifieth to ſupplant, as Runners in the Race vſe to doe; and from this word had *Iacob* his name, becauſe hee caught *Eſau* by the heele when hee was comming forth of the wombe: So doe our hearts cunningly, as it were, trippe our heele when wee are to runne the Race which is ſet before vs. Though heere alſo that reaſon of the name which *Eſau* falſly gaue to *Iacob*, may truly agree to our hearts; well may they be called *Iacobs*, becauſe they coozen many, and doe their endeuour to couzen all of Gods bleſſing, and the heauenly inheritance. But it may be asked, Is this deceitfulneſſe giuen to all men indifferently, or onely to ſome? *Anſw.* To all, ſaue *Chriſt, in whoſe mouth,* (and ſo heart) *was found no guile.* By nature, all our hearts are alike. And the change that grace makes in this life is not ſuch but that in ſome ſort, the heart of the beſt may be ſaid to be ſtill deceitful. Chriſt indeed gaue *Nathaniel* this prayſe, that there was no guile in his heart, and *Dauid* ſayes the like of euery iuſtified man: but this is true onely of the *ſpirit*, of the *new*, or *young man* that is created by God in the regenerate, and not of the *fleſh*, that *old man*; an old Foxe indeed, that by reaſon of his age is often too hard for the yong man: for youth is but ſimple in regard of old age: Howbeit as yong men grow ſtill to further perfection, and are on the encrea-

*Gnacob.*

Gen. 27. 36.

Pſal. 32. 2.

ſing hand, whereas old men decreaſe, till at length *age* brings *dotage*; ſo heere the *craft* of this *old man* is daily weakened, the rather for thoſe many wounds which the ſtronger yong mans arme giues him in the braine, whereas the *ſpirituall wiſdome* of the *yong man* increaſeth daily. Thus then we interpret theſe words of the Prophet, *The heart of man is deceitfull, euen the whole heart of the wicked*; becauſe it is wholly *fleſh*, and part of the heart of the godly, namely, the vn-regenerate and fleſhly part. The heart of the wicked is deceitfull with a full, ſtrong, and raigning deceitfulneſſe, the deceitfulneſſe that is in the heart of the godly is weaker, as being diſcerned of them, and ſtrouen againſt by them. The heart of the wicked ſhewes it deceitfulneſſe in the *whole courſe of their liues*. The godly onely in *ſome particular actions*. As it is ſaid of *Dauid*, *hee was vpright in all things ſaue onely in the matter of Vriah*. The generall current of his life was free from deceitfulneſſe, though not the particular action; Contrarily, the heart of the wicked may be vpright in *ſome particular actions*, as *Abimelechs* in the taking of *Sarah*; *I know* (ſaith God) *thou haſt done this in the vprightneſſe of thy heart*: yet not in the mayne of their liues. This is proper only to the godly, that they are *vpright in their way*, that is, the conſtant tenour of their conuerſation. Now this deceitfulneſſe here giuen to the heart, is ſet forth; Firſt, by the *greatneſſe of it: aboue all things*. Secondly, by the *cauſe of it, and euill*. Thirdly, *by the vnſearchableneſſe of it*, ſuch that none can know it, figured with an Interrogation, *who can know it?* that is, none of himſelfe, by his owne mother wit, without an higher an clearer light.

Gen. 20. 6.

Pſal. 119. 2.

The originall of the hearts deceitfulneſſe.

To begin firſt with the *deceitfulneſſe* of the heart, and then to come to the illuſtrations of it afterward; It may be asked, for the better vnderſtanding thereof: How comes this deceitfulneſſe into the heart? Is not the heart Gods creature? and did he not make it ſimple, plaine, and true?

Whence

Whence then this fraud? Lord, thou ſowedſt in this field of mans heart, the good Corne of Faith, Truth, Sincerity: whence then theſe Tares? *Salomon* tels vs, *Eccleſ.* 7. 31. *God made man righteous: but they haue ſought out many inuentions.* For howſoeuer theſe *inuentions* and deceits (as *Moſes* ſheweth, *Gen.* 3.) were firſt forged in the Deuils braine, and came out of his ſhop, yet becauſe they were ſo readily apprehended, and as it were brought vp ſo faſt by our firſt Parents, therefore *Salomon* aſcribes them to man. So that howſoeuer here alſo the queſtion concerning theſe *Tares*, yea, *Thiſtles* of treachery, and perfidiouſneſſe in our hearts, may truly be anſwered with that in the Goſpel: *The enuious man hath ſowne them*; yet withall it may iuſtly be ſaid, becauſe the ground did ſo open her mouth for them, that the field it ſelfe did bring them forth. If at the firſt, when as this field was as the pleaſant *Eden* of God; how much more now, when hauing the *ſalt* as it were of Gods curſe ſowne vpon it, it is become as a barren Wilderneſſe? If *Adam* and *Eue* might be charged as the firſt fathers and founders of thoſe deceitfull inuentions ſuggeſted by Satan, becauſe of their *readie*, how much more wee, becauſe of our *greedy* apprehenſion of them, whereby we drinke them in *as the fiſh doth water?* If they for *willing conſenting to*, how much more we, for *wilfull conſpiring with the Deuil?* So that, whatſoeuer the Scriptures ſhall tell vs concerning the Tempters wiles, we may ſafely draw it hither, and apply it to our ſelues, partners and practizers with Satan in his ſtratagems againſt our owne ſoules.

Iob 15. 16.

We ſee then the rocke, whereout this deceitfulneſſe was hewen: A pigge it is of our owne Sowe; a flower (weede rather) of our owne Garden. It remayneth, that, more particularly, we ſhould ſee what it is, wherein it conſiſts, and ſhewes it ſelfe. A labour ſurely full of difficultie. For as the woman of *Samaria* ſaid of her Well to *Chriſt*, *The Well is deepe, and thou haſt no pitcher*, the ſame may we

The difficulty of finding out this deceitfulneſſe.

Iohn 4.

ſay to our ſelues of this pit, this puddle, this den, this dungeon; It is very both darke and deepe: Who can ſee it? who can ſound it? And alas, where are our buckets to emptie it? Who hath not cauſe to complaine with Saint *Auſten*, *Iuſt cauſe haue I to bewaile that darkneſſe, in which that power that is within mee, is hid from mee; ſo that my ſoule asking it ſelfe concerning it owne ſtrength, cannot ſafely beleeue it ſelfe, becauſe euen that which indeed is in vs, is kept ſecret from vs till experience manifeſt it.* O yee many blind corners, the ſecret turnings and windings, the perplexe Labyrinths, the cloſe lurking holes that are heere! who would thinke, that within the compaſſe of ſo ſmall a piece of fleſh, there ſhould bee roome enough to harbour ſuch ſwarmes of vaine and vile thoughts, deſires, and affections; and that farre more ſecretly from being eſpyed by vs, then the largeſt and wideſt Cities can doe any ſcouting naughty-packe? *Man is a great deepe, whoſe very haires are numbred before thee, O Lord: And yet eaſier it is to know the number of his haires, then of the motions and affections of his heart*, as excellently Saint *Auſten*. For, as in *Hercules Monſter*, ſtill freſh heads, one ſpringing vp after the cutting off of the other: and as in *Ezekiels Temple*, after the ſight of ſome abhominations, ſtill moe: ſo heere in this ſo infinite a receptacle of deceitfull thoughts, one deceit ſucceeding and preſſing hard at the heeles of another. *Many inuentions*, ſaid *Salomon*, ſpeaking of thoſe at the firſt in the heart onely of *Adam* and *Eue*: How then is the number (thinke wee) increaſed ſince, there being none, whoſe braine or breaſt hath not caſt in his *Widowes Mite*, at leaſt into the common Treaſury? If this ſtinking Riuer were ſo great where it firſt roſe, how then (thinke wee) hath it inlarged it ſelfe, being runne thus farre? No maruell then if the Prophet, as it were amazed to ſee ſuch *litters*, yea, *legions* of deceitfull Deuils, couching cloſe in this their ſtinking ſtye, cry out, as heere we heare him, *The heart*

Confeſſ. lib. 10. cap. 13. *Sunt iſta plangendæ tenebræ, in quibus me latet facultas mea quæ in me eſt. vt animus meus de viribus ſuis ipſe ſe interrogans non facile ſibi credendum exiſtimet, quia & quòd ineſt plerunque occultũ eſt, niſi experientia manifeſtetur.*

Confeſſ. lib. 4. cap. 16. *Grande profundum eſt homo, cuius etiã capillos tu Domine numeratos habes. Et tamen capilli eius magis numirabiles ſunt, quam affectus eius, & motus cordis.*

Ezek. 8, 6, 13.

*heart is deceitfull aboue all things, who can know it?* So *myſtically* are theſe hearts of ours; ſo deepe and abſtruſe are her myſteries of deceit. Why then will ſome ſay, doe you trouble your ſelfe in vaine? for if none can know this *myſterie of iniquitie*, how then can yon know it? how can you make vs know it?

I anſwer, though no man know it as of himſelfe, yet, *I the Lord know*; and if wee *plow with his Heifer*, wee ſhall know the darkeſt Riddles. There is a myſterie of ſinne (ſayes one) lying in the folds of our hearts, which we ſhall neuer ſee, vnleſſe the Spirit of God enter in, and giue vs light: For this *ſpirit ſearcheth the deepe things of God*, 1. *Cor.* 2. much more can it ſearch the deepneſſe of Satan, and of mans deceitfull heart. If then wee conſult with the Lords Spirit, wee may learne of him what theſe deceits be, ſo farre forth, as hee hath reuealed them in his Word; which is a light whereby wee may ſee in this, euen more then *Ægyptian* darkneſſe. Therefore our *Saniour* counſelleth vs to take the benefit of this light, and not to let it ſtand vnder the bed; and that vpon this ground, *for there is nothing hid* [namely in our hearts, though neuer ſo cloſely] *but it ſhall be opened*, namely, by the power of the Word, moſt plainly. And this *Paul* exemplifies in his *Ideot*, comming into the Church aſſemblies, and in hearing the Word opened, ſeeing himſelfe and his owne heart opened, and the ſecrets thereof diſcouered: *Counſell* [vnderſtand it of craftie counſell] *is in the heart of man*; but *a man of vnderſtanding* (vnderſtand it ſpecially of ſpirituall vnderſtanding out of the Word) *will fetch it out*, ſaith *Salomon*. Heere the *Holy Ghoſt* maketh the wiſdome of the Word to be a Bucket, able to bring vp the filthy mire out of the deepeſt pits of deceitfull hearts. And if the wiſe man haue skill to let downe this Bucket into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde,

The meanes to know the hearts deceit. Iudg. 14. 18.

Mark. 4. 21, 22. interpreted.

1 Cor. 14.

Prou. 20. 5. interpreted.

walking in the darke Gloysters of our hearts, yet, if the Lord goe before vs with this Torch: if hee take vs as once *Ezechiel*, into this corrupt Temple (Stable rather) and leade vs along by his Word and Spirit, we shall then cleerly see the seuerall rankes and orders of the abhominable deceits therein: for in the Word of God there are many wonders to be seene, as *Dauid* confesseth in that his Prayer, Psal.119. *Open mine eyes, O Lord, that I may see wonders out of thy Law.* Among the which, this of our owne hearts *vnbowelled* and *anatomized*, is not the least. Indeed, when our dead bodies are whole, we cannot see what is within: They will cast forth an euill sauour, and wee may see some filthinesse and deformitie in them, the which yet is but sweetnesse and beautie to that we see, when the bodie is cut, opened, and intrals taken out. Surely, the noses and eyes euen of some naturall men, haue discerned in mans heart vnopened, vnsauoury nastinesse, odious vglinesse: But alas, all that was not enough to humble them, neither was it any thing to that they might haue seene in the heart broke vp by God, the only skilfull anatomizer thereof, who as he seeth all things therein, lying naked as in an *Anatomy*, as the Apostle speaketh, *Heb.*4.13. so also he hath laid it open in his Word vnto vs, as in the verse before, the same Apostle sheweth, Heb.4.13. interpreted. *The Word of God is liuely, sharper then the two-edged sword, a discerner of the thoughts and secret intents of the heart, neither is their any creature which is not manifest in it sight*; namely, of the Word before spoken of: for so I thinke, without any violence offered to the words, may the Text be interpreted: And the word [*creature*] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned. That the sence should be this; The Word discerneth the thoughts of our heart, not some, but all: Nothing is there, that the heart forgeth, frameth, and, as it were, createth within it selfe, which this word taketh not notice of. But of this let the learned iudge.

Well

Well then, ſince the Word is that *light which ſhineth in this darkneſſe*, hauing it with vs, venter wee to deſcend downe into this deepe dungeon, and to launch out into this vaſt *Ocean*, hauing this plummet to ſound the bottome thereof. *They that goe downe into the deeps* (ſaith the Prophet) *they ſee the workes and wonders of the Lord.* But they that goe downe into this *deepe* are not now like to ſee any thing, but the *deepneſſe of Satan*, the workes and wonders of the Deuill, the *Leuiathan* that ſporteth himſelfe in theſe waters, or rather a *Neptune* triumphing here as in his Kingdome. Which ſight, though happily not ſo *pleaſing*, yet *profitable* it will be, for to ſhame and humble vs: for here, in the Word are thoſe cleare waters, which if wee trouble them not with the mudde of our owne affections, like the Elephant; eaſily wee may ſee our owne deformitie. Here is a *glaſſe*, wherein wee may behold the faces of our hearts, and eſpie euen the ſmalleſt *wrinkle* of deceit whatſoeuer. And that not ſo, as our naturall faces in common glaſſes, where we forget, as ſoone as our eye is out of the glaſſe, what was the faſhion of our face; but ſo, that ſtill the ſight ſeene ſhall ſticke by vs, preſenting it ſelfe to the eye of our vnderſtanding. When ſome cunning deceitfull Thiefe hath ſtolne ought from thee, thou runneſt preſently to the cunning Wizard, a worſe Thiefe, a worſe Deceiuer, to ſee in his deceiueable Glaſſe, I know not what phanſie, the Thiefe it ſhould be, that hath robbed thee. Lo thy heart, the moſt crafty and coozening Thiefe that can bee, hath robbed thee, and doth daily filch from thee thy richeſt treaſure: and canſt thou in thy little loſſe runne to the Deuils lying Glaſſe, to find out a little Thiefe, and wilt thou not in thy greater loſſe, come to Gods true Glaſſe to find out the great Thiefe? If thou thinkeſt there is no ſuch Thiefe that ſteales ought from thee, doe but come hither to this Glaſſe, and thou ſhalt ſee him, and all the trickes and myſteries of his Cony-catching trade. *Come I ſay, and ſee* him acting of them.

1. Pet. 1. 19. interpreted.

Pſal. 407. 23.

Pſal. 104. 26.

Iames 1.

Iohn 1.

CHAP.

## Chap. II.

### *Of the deceitfulneſſe of the heart in regard of others.*

Deceit of heart twofold.

1. Deceining others only. And it is two-fold.

1. Diſſimulation.

1. Of Euill.

2. To be done.

TAking then the anatomizing Knife of the Word, and ripping vp the belly of this Monſter, I finde ſuch an infinite number of the veins of deceitfulneſſe, and thoſe ſo knotty, and intricately infolded together, that hard it is diſtinctly and clearly to ſhew them all. Neuertheleſſe, God aſſiſting, wee ſhall doe our beſt endeauour. I thinke therefore that all the deceitfulneſſe of the heart, diſcouered to vs in the Word, may be reduced to theſe two heads: Firſt, the deceitfulneſſe whereby wee deceiue *others* onely; Secondly, that whereby alſo we deceiue *our ſelues*.

The former is not that which here the Prophet ſo much aymeth at: And therefore we will not ſo much inſiſt vpon it. It ſheweth it ſelfe ſpecially in two things: in *Diſſimulation* and *Simulation*; in diſſembling and concealing that which indeed is, and in fayning and counterfeiting that which indeed is not. *Diſſimulation* is either of *euill* or *good*. The diſſembling of *euill* is three-fold: Of euill *to be done*, or *in doing*: Secondly, *from being done*: Thirdly, *already done*.

The hearts deceitfulneſſe in hiding that euill which ſhee purpoſeth to do, or is in doing, is to make faire euen of the quite contrary. And therefore in her wittie wickedneſſe, ſhe inuenteth ſome colourable pretence to ſhadow her malice and miſchiefe. When *Herod* intended *wolviſhly* to *worry* Chriſt, he pretended yet *religiouſly* to *worſhip* him. *Simeon* and *Leui* cloked their purpoſed maſſacre of the Sichem-

chemites, with the conſcience of Circumciſion: *Abſolom* his Treaſon, with the Religion of his vow: *Ioab* his perfidiouſneſſe to *Abner* and *Amaza* with friendly words, and Syren-like ſalutations: *Iſmael* his murtherous minde toward thoſe eightie men with his *Crocodile teares: Iudas* his couetouſneſſe, with a ſhew of a liberall and mercifull affection towards the poore: and the *Iewes* their *enuie* againſt *Chriſt*, with their *duty* to *Caeſar*. Thinke yee that the *Iewes* cared for *Caeſar?* No, none ſo impatient of his yoke as they: But they had murtherous hearts, thirſting for our Lords bloud; that was the true cauſe; and the cauſe of their malicious heart was their *euill eye*, that could not indure the glorious brightneſſe of his grace; but if they ſhould haue alleadged that, all the World would haue cryed ſhame on them: therefore to hide the odiouſneſſe of their fact, they ſet on it the faire maske of loyaltie to *Caeſar*. Thus alwayes in the perſecutions of *Ioſeph*, his *coate* ſhall be brought forth, as it was once by his enuious Brethren, that ſold him; by his whoriſh Miſtreſſe, that ſlandered him. Some one ſpecious and plauſible pretence or other ſhall be deuiſed by the wicked, to ſaue their credit in the World. So like Rowers in the Boate, whileſt in their *pretence* they looke one way, in their *intent*, they goe the cleane contrary. This tricke of deceitfulneſſe the heart hath learned of that Arch-maſter of deceits, the Deuill: who ſometimes will needs become a Preacher of the Truth, as when he ſaid, *Theſe are the ſeruants of the moſt high God, &c. Ieſus of Nazaret. I know who thou art, euen the holy one of God*: but yet he then plotteth miſchiefe, thinking by one truth, to conuey and wind into our minds an hundred lyes. Thus truth is made to vſher falſhood: for euen in thoſe his ſugred glozing words, wherein hee preacheth Chriſt the Sauiour of the World, it is eaſie to ſpie out *warre in his heart*: for it is to be marked, how hee calleth him Ieſus of *Nazaret*, thereby to nouriſh the errour of the multitude, that

Ier. 41. 6.

*Ioſephs* coate, Gen. 37. 32. & 39. 16.

Marke 1. 24.

Beza *in hunc locum.*

that thought he was borne there, and so not the *Messiah*, whose birth they all knew ought to be at *Bethlem*. *Iesus* then, and the *holy one of God*, are *Butter* and *Oyle*, as was afterward, *Good Master thou regardest no mans person*; but *Iesus* of *Nazaret*, that is a *sword*, as was afterward, *Is it lawfull to giue tribute?* And so that which *Salomon* speaketh of the Flatterer, that *hee spreadeth a Net before his brothers feete*, is true in those flattering speeches. The Deuill sometimes giueth the truth: indeed hee doth but set a snare to catch the truth in. As *Saul*, a good Scholler in his Schoole, did for *Dauid*, in giuing him *Michol* to wife: *I will giue him her*, saith he, *that she may be a snare vnto him, and that the hand of the Philistims may be vpon him*. Here is a good shew of speciall fauour and good will, euen such, as *simple Dauid* was in a manner rauished with it, to thinke that his meannesse should bee honoured with so great a Marriage: But it is but a baite, couering the hooke, hony poyson. These of all other are the most secret deceits, which are thus mantled and masked with the disguised pretences of speciall loue and kindnesse. And therefore *Salomon* not ignorant hereof, when he commends *bountie* and munificence in a Prince, he associates *truth* thereto. *Bountie and truth doe guard the King*, that is to say a true (not a treacherous) bounty: for there is a false and lying bounty, deceiuing those on whom it is bestowed. And as in the Prouerbe, there are *giftlesse gifts*: such as was that of *Saul* to *Danid*; Bread in one hand, a stone in the other. Infinite were it to speake all that might bee spoken here: It is so common a practice in the World, yea, and it is counted *wisdome for men thus to vaile their intents with pretences, their meaning with their words, that the truth may be thought false, and falshood true*. When they meane to *strike* the head with one hand, they will first *stroke* it with the other; or, as he sayes, *with one hand they will claw on the head, with the other smite on the cheeke*. The Talebearer

Iohn 7.

Psalme 55.

Prou. 29 5.

1. Sam. 18. 21.

*Nullæ occultiores insidiæ, quam hæ quæ latent in simulatione officij aut in aliquo necessitudinis nomine.* Tul. *de amic.*

Prou. 20. 28. explained.

Δῶρα ἄδωρα.

*Sapientia huius mundi est, cor machinationibus tegere, sensum verbis velare, quæ falsa sunt vera ostendere, quæ vera sunt falsa demonstrare,* Greg.

ὥσπερ εἴ τις ἑνὸς ἀνδρὸς τῶν μετὰ τῶν χειρῶν καταψήνοι τὴν κεφαλὴν τῇ δὲ παιοι τὴν παρειάν. Greg. *ad* Euseb.

bearer when hee comes to ſet his Brothers good name at ſale, how cunningly, how artificially will he traduce? meaning to *bite* his brother, he will firſt *kiſſe* him. But well did *Salomon* preferre a *friends wounds* before ſuch *kiſſes:* for theſe kiſſes are *Judas* kiſſes: They wound *mortally*; the other *medicinally*. Therefore excellently doth *Salomon* character him, *The wordes of the whiſperer* (as *Tremelius* reads it) *are like to the words of thoſe that are often knocked: but they goe downe into the bowels of the belly.* So deeply doe they pierce: When he begins firſt to open his packe, he will fetch a deepe ſigh, profeſſing that becauſe of his great loue to the party, he is very ſorrie for him; and ſo at length with a ſad countenance, with eyes caſt downe, with a ſlow and lamenting voice, as though the offence of his brother were to him as a blow with a Cudgell, out comes the ſlander: Loe, a cunning cranke of deepe and deuilliſh deceitfulneſſe, ſo to diſguize *murthering malice*, that it ſhall be taken euen for *motherly mercy*, to lament and cry, as if himſelfe were beaten, whileſt he with the ſcourge of his viperous tongue vnmercifully laſheth others.

Prou. 18. 8. cleared. *Vehementer doleo, quia vehementer diligo. Atque ſic cum meſto vultu, oculis demiſſis, cum quadam tarditate, & vocis plangitis, procedit maledictio,* Bernard

So alſo vnder the colour of *zeale* and hatred againſt ſin, doe ſome couer their hatred againſt mens perſons, in their bitter cenſuring of them: And others vnder the colour of *giuing thankes* vnto God, hide their vaine oſtentation of their owne vertues, as that *Phariſee*, that ſaid; *Lord, I thanke thee, I am not as this Publicane.* But as *Chryſoſtome* ſayes, *this would not ſerue his turne: for it is no thankeſ-giuing to vpbraid others with their faults, and boaſtingly to inſult ouer thoſe that haue done amiſſe.* But heer we ſhould doe the Church of *Rome* iniury to leaue her out, who indeed carrieth away the bell from all others in this kind of deceitfull painting and colouring: vnder the Name of Chriſt's Spouſe playing the filthy Harlot; vnder the title of the Church, fighting againſt his Church; vnder the *colour* of Religion, taking away the *vigour* of it, and in a word, making

Luke 18. *Sed ne hoc quidem profectò ſufficit ei, non enim gratarum actio eſt alys exprobare delicta, ſuper eos qui peccauerunt inſtanter inſurgere. Eccleſiæ nomine armamini & contra Eccleſiam dimicatis.*

king the *ſhew of godlineſſe* to be onely a *cloake of wickedneſſe*. I would rather ſet out this in Maſter *Foxes* wordes, then in mine owne, he hath ſo liuely and in the right colours deſcribed, or rather deformed this Monſter; thus writing "of her: As in doctrine, ſo in order of life, and deepe hypocriſie was ſhe corrupted, doing all things vnder pretences and diſſembled titles. Vnder the pretence of *Peters* Chaire, they exerciſed a Maieſtie aboue Emperours "and Kings: vnder the viſor of their vowed Chaſtitie "raigned adultery: vnder the cloake of profeſſed pouerty, "they poſſeſſed the goods of the Temporalty: vnder the "title of being dead to the World, they not onely raigned "in the World, but alſo ruled the World: vnder the colour "of the Keyes of Heauen to hang vnder their girdle, they "brought all the Eſtates of the World vnder their girdle, "and crept, not only into the purſes of men, but alſo in-"to their conſciences: they heard their confeſſions, they "knew their ſecrets, they diſpenſed as they were diſpoſed, "and looſed what them liſted. And ſo much for the firſt deceitfull diſſimulation of euill to be done.

Acts and Monument. Vol. 2. in the beginning of *Luthers* Story.

The ſecond, from being done.

The ſecond is, when the euill which we are ready to doe, is yet, by a ſubtile kind of violence, kept in, ſo that it comes not forth into the outward act. Thus many there are, that politiquely, by a ſmooth and cloſe carriage, ſmother, and preſſe in many of their vices, which if they ſhould breake forth, might hinder them in their deſignes or deſires. An example wee haue in *Haman*; who, though inwardly hee ſwelled with malice againſt *Mordecaie*, becauſe of his ſtiffe knee and ſtout heart; yet, as the Scripture ſayes, *he refrained himſelfe*; hee brake not forth into any diſtemper of wordes, but craftily concealed and confined his anger within the bounds of his owne boſome, leſt otherwiſe the ſucceſſe of his bloudy plot, already aſſented to by the King, might haue beede hindred; when as by this meanes, the groſſe abuſe of the King in his falſe ſuggeſtions againſt the

Eſter 5. 10.

*Iewes*,

*Iewes*, and feigned pretences of the publike good, would ſoone haue come to light; and that the true cauſe was but a matter of priuate ſpleene againſt *Mordecaie*. Thus many, whilſt they are in petition of ſome Office, or in expectation of ſome profit or preferment, how wittie, how wily are they in the diſſembling of their greedy, griping, cruel, ambitious, auaritious, and other vitious diſpoſitions, which might make any rub in their way? There are not ſo many, nor ſo cunning deuices for the hiding of *naturall infirmities* of the body (as the crookedneſſe of the legs, or backe, want of a tooth, or an eye, or ſuch like) as in ſuch caſes the deceitfull heart will find out for the hiding of the *vnnaturall deformities* of the ſoule. But let once their deſires be granted, then they ſhew themſelues; then the waters before ſtopt and dammed vp, runne ouer, and rage furiouſly. Hence it was that the Prophet well acquainted with the craft of theſe Foxes, prayes; *Let not the wicked haue his deſire, O Lord, performe not his thought, leſt hee be proud.* Why, was hee not proud before? Yes, in his very wiſhes hee was proud, but then pride was locked vp, and impriſoned; now his deſire being ſatisfied, it would walke abroad and play reakes: the meaning then of the Prophet is, that the wicked, that before the obtainment of his purpoſe was proud inwardly, but yet in policie repreſſed it, would now be proud outwardly, and open the floud gates, that the current might runne amayne. And ſurely ſo it is oftentimes, that as *Saul* hid himſelfe in the ſtuffe, when he was to bee choſen King; ſo the wicked in the like caſes, when they looke either by election, or other meanes, to get this or that, very cloſely hide, though not with *Saul*, themſelues, yet their filthy ſtuffe and baggage within? And that with no leſſe ſubtill ſleights, then once *Rachel* hid the Idols, *Rahab* the Spies: They will make euen thoſe that do more narrowly marke them, beleeue, that they haue diſcarded, and ſent away packing thoſe corruptions, which yet

*Maxima pars hominum hunc morem habet: Quod ſibi volunt, dum id impetrant boni ſunt: ſed id vbi penes ſe habent ex bonis peſſimi & fraudulentiſſimi ſunt.* Plaut.

Pſal. 140. inlightned.

Pride a Priſoner, and Pride a free-man.

yet lye ſecretly harboured in the cloſets of their hearts. As *Rahab* bore the *Ierichuntines* in hand, the Iſraelites were gone away, when as they lay hid vnder the ſtalkes of Flaxe, vpon the roofe of the houſe: Such *ſtalkes of Flaxe*, ſuch *cloakes of ſhame*, as the Apoſtle ſpeaketh, as it were the torne rags, and worne ſhooes of thoſe guileſull *Gibeonites*, haue all ſuch that walke craftily, to hide their filthineſſe from the eyes of the World. In which regard the Scripture very fitly hath called them *generations of Vipers*; for as the Viper hath his teeth buried in his gummes, ſo that one would thinke it were a harmeleſſe beaſt, and could not bite; ſo alſo haue theſe deceitfull Hypocrites their ſecret corners and conueyances, wherein they ſo cunningly couch their wickedneſſe, that one would take them, of all others, to be the moſt innocent. To this appertayneth that ſimilitude of our Sauiour, *Luke* 11.44. *Woe bee to you Scribes and Phariſes, Hypocrites, for yee are as graues which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the ſtinking carkaſſe, and keepes in the ſtench from offending any mans ſmell, that men walke ouer them, and yet neuer perceiue the euill ſauour that is within: ſo the deepe and diſſembling heart of man is a cunning digger of ſuch graues, nay, it ſelfe, as it were, is a graue, wherein their rottennеſſe and corruption lyes ſo cloſely couered, that hardly the ſharpeſt noſes of ſuch as conuerſe with them ſhall bee able to ſmell them out. So powerfull is *policie* in the wicked to reſtraine their corruption from ſcandalous eruption; more by farre, ſometimes than is *grace* in ſome that are truely religious. For, looke how *Iſaacke* made ſhew of ſtrangeneſſe with *Rebecca* his wife, when the knowledge of that neereneſſe might haue hazarded his life: ſo doe euill men counterfeit a kind of ſtrangeneſſe, euen with their beſt beloued ſinnes, where open familiaritie might be dangerous: But as *Iſaacke* was at length diſcouered, when *Abimelech* ſaw

τὰ κρυπτὰ τῆς αἰσχύνης. 2.Cor.4.2

Ioſhua 9 4.

Matth.3.7.

*Plin.l.11.c.37.*

Luke 11.44. opened.

ſaw him ſporting with her: ſo theſe cloſe companions, let them bee heeded continually, but with ſomething more attentiue an eye, and it will be hard but ſometime or other we ſhall take them napping, and (as Beggars fayning lamenneſſe without their crutches, without their veiles) euen very familiarly ſporting themſelues with thoſe ſins, by the craftie forbearance whereof they formerly deceiued vs.

The third *deceit* in *diſſimulation* is, to diſſemble and conceale euill alreadie done. The Strumpet, when ſhe hath eaten *ſtolne bread*, yet ſhe hath ſuch a *dexteritie* in the wiping of her lips, that not the leaſt crumme ſhall hang on to bewray her, nor the leaſt ſigne of her wantonneſſe ſhall appeare: And therefore boldly ſhe ſayes, *I haue done no wickedneſſe*. And this ſhe carries ſo cloſely from the eye of the World, that *Salomon* ſhewes it to be as hard to find it out, as thoſe things which are hardeſt; namely, as *the way of an Eagle in the ayre*, not to bee ſeene after once flowne away; *the way of a Serpent on a ſtone*, gliding away without leauing any impreſſion of her body behinde, and afterward creeping into ſome hole of the earth; *the way of a ſhip in the Sea*, ſwiftly carried away with the winds; and laſtly, *as the way of a man with a mayde*, that is, a cloſe and chaſte Virgin, that is kept cloſe from the acceſſe of ſtrangers. Looke how hard it is for a man iudged vnworthy, to get an honeſt modeſt virgin, kept cloſe in her parents houſe (which is made no leſſe difficult then to get a flying Eagle) ſo hard it is to diſcouer a Whore, to conuince her of her wickedneſſe. *Thus is the way of an Adultreſſe*, that is, as hard to find out as any of the foure fore-mentioned things. Her deceitfull heart is ſo fruitfull a hatcher of ſhifts and euaſions. And this is naturall to all the Sonnes of *Adam*, after the example of their Father, when they haue done euill, preſently to runne into the thickets to ſeeke out couerlets to hide thir nakedneſſe. Sometimes by groſſe and palpable lying, otherwhiles by the neater and finer kinde

The third already done. Pro. 30.19,20. vnfolded.

Piſcator *in Mat.*1. & Muſſet *in hunc locum.*

of lying; I meane that *ſophiſticall Ieſuiticall Equiuocation*: a tricke the Deuill their Maſter hath taught them by his owne example; but ſo much the worſe in them then in him, for that hee equiuocated to hide his *ignorance* of that which he could not reueale: theſe equiuocate to hide their *knowledge* of that they can and ought to reueale: for being ſometimes poſed with ſome queſtions concerning future euents, and not knowing well what to anſwere, and yet not willing to loſe his credit with his blinde worſhippers, either by ſilence or plaine ſpeech, hee ſhaped his anſweres in ſuch an ambiguous houering manner, that, which way ſoeuer the euent ſhould fall out, it could not fall out amiſſe to his anſwere; becauſe being vpheld with this prop of Equiuocation, it would ſtand true euen in contrary euents. Thus when in his Prophets hee was demanded by *Ahab* concerning his going to warre againſt *Ramoth Gilead*, and the ſucceſſe thereof, hee anſwered, *Goe, the Lord will deliuer it into the hands of the King:* Yea, but of what King, thou lying equiuocating Spirit? whether into the hands of the *Aduerſary* King to be ſubdued, or of it *owne* King to bee reſcued and deliuered? This hee determines not, but ſpeaketh ſuſpencely and vncertainly, to gull *Ahab*, and make him run head-long vpon his owne deſtruction. And yet here once againe, marke how the Deuils equiuocating is not all-out ſo bad as the Ieſuits: for he confeſſeth his equiuocating to be plaine lying; *I will go*, ſaith he, *and be a lying ſpirit in the mouthes of the Prophets*. He was onely an equiuocating ſpirit in their mouthes: for the words in ſome ſence, and as the Deuill might interpret them, might bee true, and yet he grants that his words, though neuer ſo qualified with equiuocating quirkes, were no better then lyes. But the Ieſuits, not hauing ſo much as the Deuils ingenuity in them, ſticke not to iuſtifie their equiuocations as iuſt and lawfull. The wicked deceitfulnes wherof the deuils practice, euen of it ſelfe alone, without his confeſſion, is ſufficient to diſcouer: for (beſides the example already mentioned, & his

The Deuils equiuocation not ſo bad as the Ieſuites.

1. Kings 22. 6. opened.

The Deuill confeſſeth Equiuocation to bee lying, which is more then Ieſuits will doe.

daily practice in his crooked Oracles among the Heathen:) Thus dealt he at the first with our first parents, telling them, that by eating the forbidden fruit, *their eies should be opened, and they should be as Gods, knowing good and euill.* Now the knowledge of euil is two-fold: First, a *pure* & *simple* knowledge of it, *in it selfe.* 2. a *feeling* & *experimentall* knowledge of it in our selues. The Deuil indeed meant onely this latter, possessing yet the minds of *Adam* & *Eue* with an apprehension, and expectation, of the former. Now if the deuil should haue bin challenged for deceiuing, had not his defence bin readie with this shield of Equiuocation? might he not haue said euen that which *Moses*, hauing reference to this his speech speaketh, *v.*7. why? are not my words true? are not your eies now opened to see your errour, which before you saw not? do not you know your selues to be naked, and so haue not you that knowledge of euil, which I promised, euen a knowledge arising out of your owne experience? and yet for all this, *Paul* for this fact cals him a coozener, & our Sauiour a murtherous Lyer. This wont of his he kept with Christ himself; when shewing him only the shadowes and imaginary representations of things, hee said, *All these will I giue thee.* A great catch sure; euen iust nothing. Thus also played he with *Saul*, taking vpon him to foretel future euents in the hands of God, *To morrow thou and thy sonnes shall be with me*, that is, shall dye. How came the Deuill to be of Gods counsell, that he can so certainly determine the end of any mans dayes, which are numbred with God? no, he doth not define it certainly, but speakes darkly and deceitfully: for [*to morrow*] doth not onely signifie the *day immediately following*; but also, *the time to come indefinitely*, and at large; as in that of our Sauiour, *Care not for to morrow*, and in that of God, *When thy sonne shall aske thee to morrow, What is this?* that is, hereafter, in the time to come; and in that of the Poet, *Seeke not what shall be to morrow*, and *I care onely for to day: who knowes to mor-*

Gen.3.5. illustrated.

2.Cor.11.3. Iohn 8.44.

Matth.4.9.

1.Sam.28.19. interpreted.

The word (*to morrow*) how taken. Mat.6.34. Exod.13.14. *Quid sit futurum cras fuge quærere.* Hor. Τὸ σήμερον μὴ μέλει, τὸ αὔριον ἴσως οὐδέ. *Anac.*

*morrow?* Now indeed *Saul* did not dye the next day after this conference, as will appeare to the more diligent peruſer of the whole context of that Hiſtory: yet *Satan* ſeeing ſome likelihoods of it, ventred ſo to ſpeake, as if the next day he ſhould haue dyed; but with all, becauſe he was not ſure of it, hee ſo tempered his ſpeech with the ambiguitie of the word, *to morrow*, that his credit might bee ſaued, though *Saul* had not dyed till a yeere after. Thus wee ſee how the Deuill, as hee is the *Father of Lyes* in generall, ſo alſo of this more handſome and cleanly manner of lying, wherewith the deceitfull heart of man vſeth to diſſemble, and hide it ſhame. Not but that it aboundeth with varietie of diuers other ſuch like knackes and deuiſes. For wee ſee how *Dauid* could goe about to cloake his adultery: firſt, by ſending for *Vriah* home, and then commanding him to goe to his wife: ſecondly, when this tooke not, by making him drunke, thinking Wine would perſwade him better then words: thirdly, when neither this would fadge, by murthering of him, and marrying of his wife. But of all other fetches, none to this of the *artificiall Lye*, diſguiſed by *Equiuocation*: all other lyes are the Deuils Brats *Iohn* 8.44. but this is his firſt-borne; and this is moſt in requeſt with his Schollers at this day, and therefore wee haue the longer inſiſted vpon it. And ſo much for diſſimulation of euil.

Iohn 8.44.

2. Of good.

Diſſembling of *good* is, when we conceale and ſmother that grace and conſcience which is in vs, being in ſuch places and companies, where ſuch things may bee preiudiciall vnto vs. Thus many Proteſtants, being in places of Idolatry, honour the Maſſe with their preſence. Thus many of the conuerted *Corinthians*, ouer-taken with the *humane temptation*, as *Paul* termeth it, that is, a temptation ariſing from humane frailtie; too much fearing men, gratified their Idolatrous acquaintance with their preſence at the Idols Feaſts. And ſo by an outward ſhew of Idolatry, they did hide that inward hatred of Idolatry that the Lord had wrought

1. Cor. 10 13. interpreted. ἀνθρώπινος πειρασμος.

wrought in them. Thus alſo did *Peter* himſelfe, ouercome with the ſame temptation, *Iudaize* in the preſence of the Iewes, conforming himſelfe to their Ceremonies, contrary to his owne, both knowledge, *Acts* 10.15.28. and former practice, *Gal.*2.12. And thus ſome Profeſſors being in the company of the prophane, will not ſticke to game, to guzzle, and ſweare with them: euery way ſo carrying themſelues, that they ſeeme to care for nothing more in ſuch companies, then that their language may not bewray them to bee *Galileans*, or their countenance to be ſuch as thoſe which are going vp to *Ieruſalem*. O my brother, what a ſhame is this for thee, to be aſhamed of that which is thy Crowne, thy glory? How vnworthy art thou of the grace of God, who offereſt it, and ſo God himſelfe ſo vile an indignitie? If it bee a ſhame among men for a childe, though neuer ſo much aduanced aboue his poore Father, to be aſhamed of him in regard of his meanneſſe, what then for vs to be aſhamed of our heauenly Father, ſo full of glory and maieſtie? If it were a ſhame for *Dauid* to play the naturall foole, much more for a Chriſtian to play the prophane foole, to make ſhew of wickedneſſe. Surely yet of the two deceits, this is farre the worſe, to make men beleeue wee are not religious when wee are, then contrarily. True indeed; *The lip of excellencie doth not become a foole:* it is naught when wicked wicked men will be vſing gracious ſpeech, to ſeeme religious: *but much leſſe doth lying beſeeme a worthy man:* It is farre worſe when good men will vſe the faſhion of the wicked. For in the diſſembling of vice, and fayning of godlineſſe, though wee doe hurt to our ſelues, yet we may doe good to others by our example; cauſing them to doe that in truth, which our ſelues doe onely in hypocriſie. As oftentimes Stage-players, by fayned mourning, wring forth true teares out of the ſpectators eyes. But in the diſſembling of our grace, and making ſemblance of wickedneſſe, as wee hurt our owne, ſo alſo

Gal.2.

Mat.26. Luke 9.

Diſſimulation of euill is not ſo bad as diſſimulation of good. Prou.17.7.

*Nullus poteſt ſimulare ſe malum quia per opera bona nullus ſimulat ſe malum, ſi autem opera mala faciat, malus eſt*, Tho.2.a.3.a. qu.3.ari.1.

the ſoules of many others, fleſhing and hardning themſelues in ſinne, by our example.

1. Theſ. 5.22. But heere, happily, ſome will ſay, that it is impoſſible for any to faine himſelfe to be wicked; foraſmuch as none can counterfeit wickedneſſe by doing that which is euill, is no counterfeit, but a wicked man indeed.

*Anſw.* 1. There are many indifferent actions in themſelues, which yet haue an appearance of euill, by the doing whereof a man may faine wickedneſſe.

2. In many euill actions there is a two-fold euill. Firſt, the euill it ſelfe that is done: Secondly, the euill that is ſignified by that which is done. As in *Ioſephs* ſwearing by the life of *Pharaoh*, in *Peters* Iudaizing, in *Iehoſhaphats* ioyning with *Ahab* in affinitie, and ſocietie of warre: beſides the euill of the actions themſelues, there is a further euill ſignified, namely, that *Ioſeph* is as prophane as the *Ægyptians*, *Iehoſhaphat* as idolatrous as *Ahab*, *Peter* as ſuperſtitious as any of the Iewes. Now, howſoeuer they that doe euill are indeed euill in regard of the firſt kind of euill, yet not in regard of the ſecond. When a Profeſſor weares long haire, he doth euill, but yet he is not euill in that kind of wickedneſſe, which this action ſeemes to import. For to weare long haire is commonly a badge of a Royſter, or Ruffian, yet the Profeſſor is not ſuch a one indeed. And therefore hee makes ſhew of that euill to bee in him, which indeed is not. For, as a man may belie himſelfe in words,

2. Sam. 1. as he that told *Dauid* he had ſlaine *Saul*, when indeed hee had not; ſo alſo in his deedes, which alſo haue their language. And this is, when wee doe ſome leſſer euill, that carries with it a foule note, and ſhrewd ſuſpition of a greater euill, of the which yet we are innocent. If *Ioſeph* with his mouth ſhould haue ſaid, I care for the true God as little as the *Ægyptians*, who ſeeth not but that he ſhould haue fained that wickedneſſe to be in himſelfe, which in truth was not? Now, by ſwearing by *Pharoahs* life, in effect he ſaid as much.

2. Simulation.

These be the deceits of *Dissimulation*: The deceit of *Simulation* is specially that, whereby men make shew of that grace and godlinesse which either they haue not at all, or else not in that measure they make shew of, being specially swayed with the suister respects of gaine and glory. To make shew of more grace then indeed is, may be incident to the godly: but to make shew of grace when there is not any at all, no not so much as the least liking of it, this is peculiar to the wicked. With whom that mischieuous *Machiauelian* precept so much preuaileth; *That vertue it selfe should not be sought after, but onely the appearance; because the credit is a helpe, the vse a cumber.* Wherefore as *Iakob*, to get *Isacks* blessing, put on *Esaus* cloathes; soe doe these hypocrites, to get the blessing and praise of men, in outward habite apparell themselues like Christians. And as *Iakob* thereby deceiued *Isack*, so do these oftentimes the most iudicious Christian; like as the figg-tree with her leaues deceiued *Christ*, and as the emptie boxes in the Apothecaries shops, with their faire titles written vpon them, deceiue the ignorant commers in. Though their hearts be base, and vile earthen pots, yet they must be ouer-laid with the siluer drosse of glozing, and glorious wordes. Thus hypocrites speake not *out of*, but *contrary to* the abundance of their hearts, When their lips, like good mens, scatter knowledge, their hearts at the same time, naughtinesse, They know themselues to haue *Lions teeth*, and yet *womans haire* must on; to be *Wolues*, and yet *the sheepes cloathing* must on, to be *dragons*, and yet the *lambes hornes* must on; and that as once among the Iewes many rude vnlettered and vnnurtured rusticks wore the rough garment of the Prophets; namely, to *deceiue*. Some Painters haue had such a gift in the liuely expressing of the formes of Birds and other Beasts, that true Birds and liuing Beasts haue beene deceiued in taking them for their mates. But the hipocrite puts

*Machiauils* Maxime.

Pro. 2.3.

Reuel. 9.8.

Ezech. 13.4.

puts downe the Painter: for by his glozing and gliſtring ſhewes, in all outward workes he doth ſo perfectly reſemble the true Chriſtian, that he deceiueth not, as the Painter, ſilly Birds, but reaſonable men; yea, learned and experienced Chriſtians. Whence it commeth to paſſe, that as the Horſe neighed at the picture of a Horſe, as if it had been a true horſe, and as the Calfe in the Epigramme, went to ſucke the teates of a painted Cow; ſo euen ſometime the wiſeſt Chriſtians, alike deceiued with the counterfeits, embrace and entertaine them as their fellowes, thinking to ſucke ſome ſweeteneſſe of grace out of them: for as the *Egyptian* Iuglers outwardly repreſented *Moſes* miracles, and ſo deceiued *Pharoah*: ſo do hipocrites the pietie and zeale of Chriſtians, and thereby bleare the eyes of the goodly. Nay, oftentimes, as falſe gold in gliſtering goes beyond true; and once their hired mourners in lamentation, beyond the deceaſed parties owne friends; and fawning flatterers in outward complements of friendſhip, beyond true friends themſelues; ſo may hypocrites in outward workes ſeeme to carrie it away from the ſoundeſt Chriſtians. Hypocriſie, though it bee but the Ape of Chriſtianitie, and propoundeth it onely for outward imitation; yet here for all that, the *imitation* exceedeth in ſome points the *ſimple*, the *picture*, the *patterne*. Is the true Chriſtian *hot* in prayer? he will *ſweat*: Is hee *ſomething more ſorrowfull*? he will *weepe* and *blubber*. In Preaching *cries* he? he will roare. In hearing doth he but lift vp his *hand*? he will lift vp his *voyce*. Doth hee but *ſigh ſoftly*? he will *cry out amaine*. Doth he *run*? hee will *gallop*. Doth the true-hearted *Publican* looke with with his eyes on the ground? the hypocriticall *Iewes* will hang downe their heads like *Bull-ruſhes*, when yet their hearts ſtand vpright enough. Doth *Timothie* weaken his conſtitution by abſtinence? the *Phariſee* will neuer giue ouer till all his complexion be wholy withered and wanzed

*Ælian.*

Hypocrites outwardly may goe as farre (if not further) then the beſt Chriſtians. *vt qui conducti in funere plorant, dicunt & faciunt prope plura dolentibus ex animo.* Hor. *Adulatio quam ſimilis eſt amicitiæ? non imitatur tantum illam, & præterit.* Senec. Ep. 45. *Ingenioſior eſt ad excogitandam ſimulatio veritate.* Plin.

Luke 18. Eſay 58.

Matth. 6. *ἀφανίζωσι.*

wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheeke? the *Ieſuite* will *martyr* his ſides with his ſeuerer diſcipline of *Scorpions*: Whither will not pride and vaine-glory ſpurre on the hypocrite? Gods glory carries the ſincere Chriſtian no further then to *Martyrdome*; there is the higheſt pitch of outward workes, performeable by a Chriſtian; and yet vaine-glory driues the hypocrite thither alſo. As Saint *Auſtin* notably ſhewes, writing vpon thoſe words of the *Pſalmiſt; Thou knoweſt the ſecrets of the heart, that for "thy ſake we are ſlaine continually.* What meanes this "(ſaith the learned Father) he knoweth the ſecrets of "our hearts? what be theſe ſecrets? Surely theſe, that for "thy ſake we are ſlaine all the day long. Thou and I may "ſee a man to be ſlaine; but why he is ſlaine thou canſt not "tell: This God knowes; it is hidden from vs, euen in the "very Catholike Church: Thinke ye there neuer were any "Catholiques, or that now there may not bee ſome that "would ſuffer onely for the praiſe of men? If there were "not ſuch kinde of men, the Apoſtle would not haue ſaid, "Though I giue my body to bee burned, and haue not "charity, I am nothing. There may be ſome therefore that may do this, rather in the vanity of boaſting, then in the ſincerity of loue. So farre *Auſtin.* Whereby it may eaſily appeare how ſtrange are the feates and faynings of mans deceitfull heart. Iugglers deluſions are more eaſily eſpiable then theſe of a falſe and fayning heart. Hence it is that in Scripture hypocriſie is compared to *leuen*, which our *eyes* cannot diſtinguiſh from dowe by the *colour*; but onely our *palate* by the *taſte*. Our hands are more competent Iudges for theſe deceiuers, then our eares; which will ſoone be bewitched with their goodly, and glorious words. But let vs begin to handle them but a little, and preſently we ſhall feele ſuch a roughneſſe, ſuch a thornineſſe, that wee may truely ſay, *The voyce*

1. Cor. 9 28. ὑπωπιάζω τὸ σῶμά.

Hypocrites may ſuffer martyrdome.

Pſal. 44. 21. 22.

*Quid eſt nouit occulta? quæ occulta? &c.*

*Potes enim videre mortificari hominem: quare mortificetur neſcis? Deus hoc nouit. Res in occulto eſt, &c. qui cauſa humanæ gloriæ paterentur. Qui hoc facerent iactatione magis quam dilectione.*

Luke 12. 1.

*voyce of Iacob; but the hands of Eſau.*

*Vſe.* And thus much briefly for the firſt branch of this doctrine of the hearts deceitfulnſſe. The vſe whereof is two-fold.

1. Firſt, to teach vs wiſedome and warineſſe in giuing entertainement in our hearts to others; that we do not preſently ſet open the doores to let in all. No, though they be ſuch as come commended vnto vs, with all the grace that outward ſhewes can lend them. Otherwiſe, if wee be negligent herein, as once the Patriarkes by their readineſſe to hoſpitalitie, in ſtead of men, receiued holy Angells,; ſo wee contrarily, by our readineſſe to beleeue, making our hearts common Innes for euery one to lodge in, inſtead of holy Angells, may quickly receiue the foule and filthy Fiends: for falſe prophets themſelues, as *Chriſt* tels vs, come *in ſheepes cloathing*, and ſo the Diuell himſelfe *transfigured into an Angell of light*. How humbly did thoſe captaines preſent themſelues before *Ieremie*, deſiring his prayer, his counſell, and promiſing obedience? and yet they had reſolued before-hand what to doe, and did but diſſemble in their hearts, in their ſo religious a ſhew of comming to the Prophet. How eaſily may good *Ieremie* bee deceiued with ſuch faire ſhewes? In the Apoſtles times did not the falſe Seducers, which ſerued not the Lord *Ieſus*, but their owne bellies, yet with faire and flattering ſpeech deceiue the hearts of the ſimple, and make marchandiſe of their ſoules. Did they not make great ſhewes of more then ordinary humility and mortification? or what auſterity is there among the Papiſts, or what zeale in wooing and winning of Proſelites, with which that of the Phariſees may not compare? Try we then the Spirits before we truſt them: for though men may compoſe their faces and faſhions to neuer ſo great ſhewes of pietie, yet for all that *ſeuen abhominations* may lye couched in their deceitfull hearts: And therefore, when

Ierem. 42.

Rom. 16.18. 2.Pet.2. Coloſſe.2.

our

our Sauiour tells vs that *by their fruits we ſhall know* falſe Prophets, he meaneth not ſo much the fruits of their liues, which in outward appearance, and in the iudgement of men, may be as good, as the true Prophets; (for they come in ſheepes cloathing) as of their doctrine. That wee muſt heede ſpecially, trying it by the word, and not be carried away with the pompous oſtentation, either of their words or workes. Matth. 7. 16. interpreted.

So alſo among our ſelues, we muſt not preſently reach forth the right hand of fellowſhip to euery one that beginneth to cry, Lord, Lord; but firſt we muſt weigh them in the ballance of the Sanctuary, to ſee whether they be current mettell or no. *Iehues* queſtion is fit for all good Chriſtians, to propound to ſuch as *Iehu* was, before they admit them into their ſociety, *Is thy heart vpright?* As Chriſt would not truſt ſome that ſeemed to truſt him, becauſe he knew them well enough, ſoe neither ſhould wee, becauſe wee doe not know them. See how ſcrupulous the Chriſtians were at firſt to receiue S. *Paul* into their company, which was not ſo much *dainty niceneſſe*, as *iuſt cauteloufneſſe*, whereto the deceitfulneſſe of mans heart doth neceſſarily vrge vs. It is not good indeed to wrong any man with *groundleſſe ſuſpitions*, ſo neither is it good to wrong our ſelues with *ouer-eaſie credulitie*. The ſame ſpirit that ſaith, *Charitie beleeueth all things*, ſaith alſo that a *foole beleeueth all things*, And *charity* is no *foole*. as it is not *eaſily ſuſpitious*, ſo neither *lightly credulous*. 2. King. 10. 15. Iohn 2. Acts 9. 1. Cor. 13.

Secondly, we muſt all take notice of this corruption of our hearts, whereby wee are ready to deceiue our brethren, what by *feigning*, what by diſſembling. As Saint *Iohn* ſpeaketh of ſinne in generall, ſo I of this particular, if we ſay we haue no deceitfulneſſe of heart, wee deceiue our ſelues, &c. We are ready to take notice of this in others, and wee may heare foule mouthed perſons caſting 1. Iohn 1.

caſting the aſperſion of hypocriſie vpon ſuch as deſerue it farre leſſe then themſelues. For theſe *carnall* and *looſe Goſpellers*, they of all others, are the groſſeſt hypocrites, that in their outward profeſſion they make in the publique worſhip of God, haue *a forme of godlineſſe*, but indeed haue *denied the power thereof, being reprobate to euery good worke*, that by making couenant with God in ſacrifice, ſeeme to be Saints, yet by breaking couenant in their ſlaunders, theſts, adulteries, ſhew themſelues to be Diuels; and therefore as the Diuell in the Goſpell was commanded ſilence, when he began to take the name of Ieſus into his mouth, ſo alſo theſe, *What haſt thou to doe to take my name into thy mouth, &c.* And yet theſe hypocrites, that cannot ſee the huge beame of hypocriſie in their owne eye, muſt needs be tampering with the little more in their brethrens. O that once we could learne to leaue this prying into others and turne our eyes vpon our ſelues; for the Prophet here ſaith, *The heart* not of this kinde of men, or that, but in generall challenging vs all, *The heart is deceitfull.* Either then denie thy ſelfe to bee a man, or confeſſe thy deceitfulneſſe. And indeed whoſe heart is there that can pleade guiltleſſe? who can with good conſcience before Gods tribunall ſay, I am not ſowred with this leauen? nay, how true is *Salomons* complaint, *Euery man boaſteth of his owne goodneſſe, but who ſhall find a faithfull man?* as in that one particular of *liberality*, ſo in the generall of Chriſtianitie, that performeth full out as much in workes, as he maketh ſhew of in words, Such a one is a black Swan, an odde man, ſcarſe one of a thouſand, to be wondered at with our Sauiours *Ecce, Behold a true Iſeralite, &c.* How many couers and curtains hath euery ons heart drawne before it to hide it ſelfe? The eyes, the fore-heaad, the countenance lie often, the tongue how often? who can ſay of all that euer he hath written, that S. *Paul* of his Epiſtles to the Corinth: *we write no other*

Pſal. 50. 5. 17. 18, 19.

Pſal. 50. 16.

*Hypocritarum maculam non non habere aut paucorum, aut nullorum.* Aug. *de temp. ſer. 9.* Iohn. 1. *Multis enim ſimulationum inuolucris tegitur, & quaſi vilis quibuſdam obtenditis vniuſcuiuſque natura frons, oculi, vultus perſæpe mentiuntur, oratio vero ſæpiſſime.* Tull. *ad q. fratrem.*

*other things then thoſe you read?* that is, that which you read written is indeede written, as well in our hearts, as in this paper; and ſo of his ſpeeches, and countenance, I ſpeake no other things then thoſe you heare, I haue no other face then that you ſee, which as the painted ſtrumpet cannot ſay, ſo neither can the guilefull diſſembler that painteth ouer his malicious and dogged countenance with laughter, and ſweete ſmilings, and ſuch like ſemblance of faire and louely lookes; Ranſacke wee therefore our owne hearts, and finding any of the vizors of deceitfulneſſe, let vs take them off by repentance. This is the beſt vn-caſing of the Hypocrite; namely, when he ſhall vn-caſe himſelfe: not when God ſhall vn-caſe him by iudging him; but when he ſhall vn-caſe himſelfe by iudging, and humbling himſelfe: not when *God* ſhall do it by *condemnation*, but *himſelfe* by *reformation*: not when God ſhall waſh out thy paintings with the daſhing tempeſts of his iudgement, but when thy ſelfe ſhalt waſh them out with the ſweete dewe of thy repenting, and weeping eyes, being angry with thy ſelfe for former deceit, and now turning ſhowes into ſubſtance, ſhadowes into truth, a double heart and clouen tongue, into a heart of ſimplicity, and lips of ſinceritie. *Polus* an actor on the ſtage, in the repreſentation of griefe, remembring the death of his owne ſonne, fell from his perſonate fayned mourning to weeping in good earneſt, & to cry out amaine in the bitternes of his ſpirit: ſo ſhouldeſt thou, who hitherto, as an actor on the Stage, onely to pleaſe men, haſt made ſemblance of repentance; fall from thy fictions to repent ſeriouſly, and in good ſadneſſe. But alaſſe, how many of vs doe quite contrary to that of *Polus?* for he performed the truth of that, whereof onely the *imitation* and reſemblance was expected; wee onely the *ſemblance* of that, whereof the verie *truth* it ſelfe is expected. He wept indeed, when hee was thought onely to counterfeit: we counterfeit griefe, when wee are, at leaſt

2. Cor. 1. 13. interpreted.

The beſt vncaſing of the hypocrite, is when he vncaſes himſelfe, and ſoe preuents Gods vn-caſing.

*Oppleuit omnia non ſimulacris nec imitamentis, ſed luctu atque lamentis veris, & ſpirantibus. Gel. noct. Att. l. 7 c 5.*

*Itaque cum agi fabula videretur, dolor affuit.*

leaſt would be thought, to grieue indeed. But it ſhall bee beſt for vs to imitate him, and in the middeſt of our *hiſtrionicall* and *hypocriticall* repentance, to turne to the true practice of repentance, plucking off our Vizors, and making our own faces as faire as our vizors. It is fearful, which ſometimes is reported to haue fallen out, when among a company of counterfeit Deuils on the Stage, the true Deuill ſhall come in and chaſe away theſe fained: but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it ſelfe at length commeth, cauſing all thoſe ſhowes to goe away, as the bodie the ſhadow.

Thus, if thine owne hand ſhall vnmaske thee, it ſhall be for thy credit, and comfort; if not, but thou wilt rather ſtay, till Gods hand come to vnmaske thee, (for certainly) euery Hypocrite masked either by God or himſelfe; O happy he that by doing it himſelfe, can ſaue both God a labour, and himſelfe paine! Thou ſhalt find how fearefull a thing it is to fall into the hands of God, which ſhall pluck thy maske from thy face, and thy head from thy bodie, both at once; he will vnuizour and vncolour thee thou coloured hypocrite, he will ſtrike thee thou painted wall, to thy ſhame and confuſion; it may be in this life, by giuing thee ouer into the hands of Satan, and the power of his temptations, that thou ſhouldeſt fall into Apoſtaſie, and with *Demas, imbrace the preſent World.* For ſuch as profeſſe onely in hypocriſie, and together with their outward profeſſion of the truth, receiue not inwardly the loue of the truth, vnto ſuch the Lord ſhall ſend *the efficacie of errour, that they ſhould beleeue lyes.* But if, in this life, God thus detect not thine *Aſſes eares* vnder thy *Lions skin,* aſſuredly he will doe it throughly in the life to come at the laſt Day, when he ſhall ſtrip thee ſtarke naked of all thy *cloakes of craftineſſe,* wherewith thou veiledſt thy ſhame here, and preſent thee before that generall aſſem-

Acts 23. 3.

2. Tim. 4.

2. Theſ. 2.

aſſembly, as it were on the Stage, a laughing ſtocke to Men and Angels.

## CHAP. III.

*Of the deceit whereby we iudge our ſelues not to be ſo euill, as indeed we are.*

WE haue briefly runne ouer the former part of the hearts deceitfulnes, whereby it deceiueth *others*, not it *ſelfe*, with the ſeuerall parcels thereof: now wee come to the ſecond part of deceitfulneſſe, and that farre more deepe and dangerous then the former; namely, that which wee may call *ſelfe deceit*, whereby we deceiue euen *our ſelues*, ſometimes together with, ſometimes againe without deceiuing others beſides.

2. Part of harts deceitfulneſſe, ſelfe-deceit, which is,

This deceitfulneſſe may be conſidered either in the mind or affections *ioyntly together*, or in the affections *ſeparately*, and *by themſelues*.

Two fold.

The former deceitfulneſſe ſhewes it ſelfe ſpecially in foure things: Firſt, in *iudging*: Secondly, in *perſwading*: Thirdly, in *promiſing*: Fourthly, in *practiſing*. For the firſt, which is in *iudging*, though it may ſeeme that iudgement belongs properly to the minde, yet becauſe heere the affections interpoſe themſelues, and the erroneous indgement of the minde commonly receiueth it tincture from the affections, I doe therefore equally intereſt both the *minde* and *affections* in this firſt *deceit*. Now the deceit of the heart in iudging, is either in iudging of our *perſons*, or of our *actions*.

1. In the minde and affections ioyntly, ſhewing it ſelfe in foure things.
1. In iudging.

In iudging of our *perſons* there are ſpecially three *deceits*; whereof the *firſt* is when wee thinke, through pride and ignorance, that wee are not ſo bad, as in truth wee are. And this deceit is not onely in regard of that wee iudge of our

1. Of our perſons: where three deceits.
1. Deceit is, That we are not ſo ill as we are; either in regard of the time.

our ſelues for the time *preſent*, but alſo *paſt*, and to *come*.

1. Preſent. For the time *preſent*, how many are there, groſely tainted with many horrible Sins, which yet in no caſe they will be brought to ſee or acknowledge? nay, ſo farre are they blinded through *ſelfe-loue*, and *ſelfe-deceit*, that they will be at daggers-drawing with any that ſhall offer to lay ſuch matters to their charge. The Phariſee cackles and crakes in the Goſpell, that he is not *vniuſt*, nor an *Extortioner*, he thought himſelfe free enough from thoſe ſinnes, and yet our Sauiour, who could not be deceiued, faſteneth this imputation vpon that whole *Tribe*, that howſoeuer the outſide of the Cup and Platter were very exquiſitely mundified, yet the inſide was *full of rauenings and wickedneſſe*. Wherevpon he exhorteth them by Almes to make cleane thoſe Diſhes which euen ſwimmed with bloud, in regard the meates in them were gotten by euill meanes, as by deuouring of Widdowes houſes through colour of long Prayers; by teaching children euen to ſtarue their owne Parents; to offer to the Altar, that is indeed, to their paunches and purſes. Was not this vniuſtice and extortion; and yet becauſe it was ſomthing more cleanly carried, and not ſo groſſe, and apparant as that of the *Publicanes*, or common theeues, therefore hee bleſſeth himſelfe in a ſuppoſed freedome from that ſinne, and triumpheth, ſaying, *I am no extortioner, no vniuſt perſon*: Nay, out of thine owne mouth ſhalt thou be iudged, thou deceitfull Phariſee; That ſhall caſt thee: For, when after thou ſayeſt, *nor as this Publican*; is not this ſhameſull iniuſtice for thee *to iudge another mans ſeruant, that ſtandeth or falleth to his owne Maſter?* And when afterward thou glorieſt in thine owne vertues, of faſting and paying of Tythes, as though by theſe things thou hadſt deſerued to be kept by God, from breaking out into the ſcandals of Adultery and Extortion, art not thou an Extortioner in the higheſt degree, that goeſt about to extort and wring from God himſelfe his moſt precious

Luke 18.11.

Luke 13 39. verſe 41.

trea-

treaſure, his glory, which he will not giue to another? Thus many, with the Phariſee, thinke themſelues innocent enough of theft, and ſuch like crimes, and will wiſh they could no more be touched with other ſinnes, when indeed they haue their hands very deepe in theſe tranſgreſſions; vſually robbing their brethren of their good name, which being aboue ſiluer and gold, the theft thereof muſt needes, proportionably, be aboue the theft of ſiluer and gold, which is puniſhed with the gallowes; nay, robbing God himſelfe of his worſhip; of his Sabbath, the time, & of his *tithes*, the props of his worſhip. What a mockery is it then for thee to talke of paying man his dues, when thou denyeſt God his? Or is it theft to rob thy fellow ſubiect, and not to rob thy King, and Soueraigne? So againe, we may heare others purge themſelues of couetouſnes as though they were not at all giuen that way, onely vpon this ground, becauſe they are no miching and ſcraping niggards, but rather waſtful & riotous Prodigals. Not conſidering that their prodigalitie cannot be vpheld, but by couetouſneſſe, in ſeeking for more then God hath allotted, & that by vngodly & vniuſt practices. So others free themſelues of pride, only becauſe they exceed not in their apparell, as others, when yet inwardly they are ſwoln with ſelfconceit, & no men think better of themſelues, then they do. Our ruffling & ſwaſhing Cutters, with whom a *word* and a *blow*, a *lye* and a *ſtab*, think themſelues of an *heroical* ſpirit, and in no hand would indure the imputation of Puſillanimitie, of baſenes of mind and cowardize. Yet the truth is, they are moſt baſe and vile cowards, ſlauiſhly yeelding to their owne vile affections, which to ouercome, and by repentance to bee reuenged of, is a farre greater argument of a noble and generous ſpirit, then to purſue ſo eagerly the reuenge of euery petty iniurie, which the Apoſtle diſgraceth by a word that ſignifieth *infirmitie*, and *loſſe of victorie*. If it were true valour, why ſhould not they bee as hazardous of their eſtates and liues, for

Prou. 22. 2.

Mal. 3 8.

1. Cor. 6. 7. ἥττημα.

Chriſts ſake and the Goſpell, when occaſion requires? But then none ſo faint-hearted and daſtardly as they. Infinite were it to follow all the particularities, whereby this deceit might be exemplified. Of all others this is the moſt generall branch thereof, when men thinke they haue not ſuch & ſuch corruptions, becauſe they ſeele not the powerfull operation of them, by reaſon of Gods reſtrayning hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet hee ſo moderateth and bridleth many corruptions, as Pride, Luſt, Crueltie, &c. that they breake not forth. Hence ſuch men deceitfully imagine that they are framed of purer mold, & are of a better nature and diſpoſition, free altogether from ſuch corruptions becauſe free from the annoyance of them. As though a Lion were no Lion when fettered that he cannot rampe; or a thiefe no thiefe, when manacled that he cannot ſteale; or the ſtone no ſtone, when ſo bedded in the bladder that it cannot greatly vexe. Leſt therefore we deceiue our ſelues in this point, it ſtandeth vs in hand, diligently to examine whether the *reſt* & *ſilence of* our corruption be from the *reſtraning*, or the *renewing* ſpirit, from the grace of God *ſuppreſſing* it, or *oppreſſing* it, from want of a *mind diſpoſed*, or of an *occaſion* to be *propoſed* for the drawing forth of the corruption? As thus we are deceiued in iudging of our ſelues for the time *preſent*, ſo alſo *paſt*, & to *come*: for the *time paſt*, we haue an example in the *Phariſees*, that ſaid, if they had liued in the dayes of their Fathers, they would not haue murthered the Prophets, when yet their bloudie perſecution of *Chriſt*, that taught no other doctrine then that which the Prophets of olde had done, might ſufficiently diſcouer the deceitfulneſſe of their hearts in this kinde. Thus what wicked Miſcreant is there, that will not bee readie to cry out vpon the High Prieſts, the Iewes, and treacherous *Iudas*, with the reſt, that had their hands in Chriſts bloud; and as for them, if they had then liued, they

1. Paſt.

Mat. 23.

they would haue taken *Chriſts* part againſt the *Iewes*, and ſo *Hooper* and *Bradfords* part, againſt *Bonner* and *Gardener*? A likly matter, they now make ſo much of thoſe in whom the pietie and zeale of thoſe holy martyres is reuiued. Aſſuredly, he that now vnder the Goſpell, ſheweth a ſpitefull and malicious minde to a good and holy Chriſtian, well may he deceiue himſelfe. he ſhall neuer deceiue me ſo farre, as to make me thinke otherwiſe, then that if he had liued in holy *Hoopers* dayes, he would haue beene ready, with the forwardeſt, to haue carried a faggot to his ſtake; yea, if he had liued in Chriſts dayes, he would haue beene ready to haue driuen in the firſt naile into his body. Certainely an *Herod* and *Herodias* to *Iohn Baptiſt*, would haue beene an *Ahab* and *Iezabel* to *Elias*. And yet I make no queſtion, bnt if one had asked either *Herod* or *Herodias* what they thought of *Ahabs* and *Iezebels* dealing toward *Elias*, and what they would haue done in like caſe, I doubt not I ſay, but they would haue condemned them to the verie pit of hell, and made many goodly proteſtations, that if they had then liued, they would haue done farre otherwiſe: But in as much as they did the ſame things to a new *Elias*, the *Baptiſt*, that came *in the ſpirit and prwer of Elias*: it was thereby euident what theywould haue done to the old *Elias*.

Laſtly, we deceiue our ſelues in regard of the time *to come*, when we will not take that notice of our corruption, as to thinke we are in danger of falling hereafter into thoſe groſſe and ſcandalous ſinnes which hitherto wee haue auoided: thus many will not ſticke *Thraſonically* to boaſt, that if *Popery*, and perſecution of the truth ſhould againe re-enter, yet they would neuer ſhrinke. But a notable example for this purpoſe is that of *Peter*, who had ſo opened his eares to the voyce of his owne deceitfull and lying heart, that he could not beleeue *Chriſt* himſelfe, the God of truth, fore-warning him of his three-fold deniall; hee 3. To come.

2. King. 8. 13. could not be perſwaded there was ſo much wickedneſſe in his heart. So *Hazael*, when the Prophet told him hee ſhould cruelly rip vp the woman with-child, and daſh their children againſt the ſtones, as thinking better of himſelfe, then that euer he ſhould breake foorth into ſuch outrage, anſwered, not without ſome indignation, *What, am I a Dog?* Yea, that thou art *Hazael*; and ſo naturally are all the ſonnes of *Adam*, in their vicious qualities worſe then dogs, beares, tigers. And thus, if owne hearts, deceiue vs not, ſhall we iudge of our ſelues, that there is no ſinne ſo odious vnto which of our ſelues we are not ſufficiently inclinable For *originall ſinne*, in which we are all bred and borne, containeth in it ſelfe the *ſeeds* of all ſinnes, that fearefull ſinne againſt the holy Ghoſt it ſelfe not excepted. And therefore by reaſon of this ſo corrupt and rotten a nature, we haue a diſpoſition, euen the beſt of vs, to the vileſt and moſt loathſome ſinnes. One would haue thought that the Diſciples in regard of their education and nurture, both vnder their *Parents*, in honeſt and frugall trades, and vnder our *Sauiour*, in holy and ſpirituall learning, ſhould haue beene farre enough from *ſurfetting* and *drunkenneſſe*, the ſinnes of *ſwaggerers*, and not of ſober, ciuill men, much leſſe godly and zealous miniſters. And yet vnto them our *Sauiour* addreſſeth this admonition, *Take heede vnto your ſelues that your hearts be not made heauie with ſurfetting and drunkenneſſe.* For they had in them the common poiſon of nature, and ſo were obnoxious euen to the moſt ſhamefull and reproachfull euills. And yet for all this, whoſe heart is there free from this deceit, of thinking himſelfe free enough, and farre enough from many, ſpecially hatefull, and ignominious ſinnes, as murther, theft, adultery, periury, apoſtacy, and ſuch like? Would not *Dauid* (thinke wee) as well as *Peter* admoniſhed of his future deniall, haue made ſtrange of it, if it had beene told him before-hand, thou ſhalt de-

Luke 21. 34.

file

file *Bathſheba*, murther *Vriah?* Would hee not haue anſwered with *Hazael*, *What am I a dogge?* This deceit is exceeding dangerous, and therefore take wee heede of it. For, whence is it, that men oftentimes, as it ſeemeth of mild and gentle natures, breake forth into great rage, euen vnto murther; and againe men of chaſte behauiour into filthy and brutiſh vncleanenesſe? Whence is this I ſay, but from this deceitfulneſſe of our hearts, whereby wee perſwade our ſelues, that our nature is not ſo farre venomed, that it ſhould be likely to bring forth ſuch peſtilent euils? and therefore growing ſecure, and remitting of our watchfulneſſe, we are the more eaſily ouerthrowne. Indeede ſome ſinnes there are to which we are not ſo much tempted, as others (as *Luther* ſaid of himſelfe, that he neuer felt himſelfe tempted to couetouſneſſe:) yet there is no ſinne but we may be both be tempted to, and through temptation fall into, if Gods vnderpropping hand withdraw it ſelfe. As ihe *Apoſtle* notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler ſinnes, vpon this ground, *Conſidering thy ſelfe that thou maiſt be tempted*, euen with a powerfull and preuayling temptation, to fall into thy brothers ſinne. The vſe then of this point is to take heede of this deceit, and knowing our ſelues what we are, to tremble and to feare euen thoſe ſinnes, which wee leaſt ſuſpect, and whereto we find not our ſelues ſo pronely carried, as to others. We would be loath to truſt a Beare or Wolfe, or any ſuch like Beaſt though by culture and manurance in their youth their in-borne fierceneſſe bee ſomething mitigated. Still their naturall diſpoſition ſticks to them, and that will teach them to do miſchiefe. Why then ſhould we repoſe any ſuch confidence in our ſelues, that we ſhall neuer laſh out into ſuch and ſuch euils? Wee haue a Schoolemaſter within, that naturall corruption that cleaues ſo faſt vnto vs, that will be ready to teach vs, yea to vrge

Gal. 6. 1. interpreted.

*Vſe.*

and force vs to the verie height of iniquitie. Few will ſo truſt their bodies, though neuer ſo ſound and healthy, but that they will feare euen the moſt dangerous diſeaſes, as the Pox, the Plague, and ſuch like infections; for that they know that euen the bodies of the beſt conſtitution haue matter within, euen for the vileſt diſeaſe to worke vpon. Aſſuredly thy *Soule* is a farre more fruitfull *ſemenarie* of *Sinnes*, then thy *Bodie* of *Diſeaſes*. Why then ſhouldſt thou ſuffer thy ſelfe to bee deceiued more in the one then in the other? The Heathen Phyloſopher commended this meditation to his Schollers in the hearing of others faults, *haue I done any ſuch like thing?* A good meditation; but yet, in caſe this queſtion greatly trouble vs not, let vs adde this other, *may I not do the like, or worſe?* This is the holy feare Gods children ſhould haue of themſelues continually. Such as was that in the eleuen Diſciples, who hearing Chriſt fore-telling. *One of you ſhall betray me*, euery one in a godly *ielouſie* and ſuſpition of his owne naughtie heart, cryed out, *Maſter, is it I, Maſter, is it I?* Here euen *Peter* himſelfe, that a little before could not thinke his heart ſo vnſound, as to be fit to bring forth the *miſhapen brat* of *fearefull deniall*, now (haply ſomething ſchooled and cooled by the former ſo vehement and confident prediction of *Chriſt*) feareth the *ougly* and *terrible monſter* of *feareleſſe* and *faithleſſe betraying*. In this latter feare imitate we *Peter*, and not in his former preſumption: for when once we ſhall entertaine this deceit, that there are any ſins, which we neede not greatly feare, then are we neareſt falling into them. And ſo often it commeth to paſſe, that whileſt we carefully watch againſt thoſe ſins, we ſee our ſelues by ſtrong temptations daily drawne vnto, and wholly neglect others, we thinke not our ſelues ſo ſubiect vnto; eſcaping by watchfulneſſe the greater, through this deceitfulneſſe of our hearts, and the fruit thereof, our ſecuritie, we fall in the leſſer dangers. Surely,

*Nunquid ego tale?* Plato.

Prou. 28.

*Lot*

*Lot* was in greater danger of vncleanneſſe, liuing among the impure *Sodomites*, then ſolitarily in the Mount, and *Noah* was in greater danger of drunkenneſſe, liuing among the drunken ſots of the old world, that did nothing elſe but *brutiſhly* eate and drinke, then when there was none aliue to conuerſe with, but his owne family. But yet they were in danger alſo in their ſolitarineſſe, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, *euill example* indangered them: when from them ſtill their *owne corruption* threatned danger. But loe (examples for euer to be remembred) becauſe in their ſolitarineſſe, this deceit of heart tooke place, that of themſelues they were not ſo frameable to ſuch ſinnes, and ſo ſtood not, as in times paſt vpon their guard, hence it came to paſſe, that they who got the victorie in the greater, were ſhamefully foyled in the leſſer conflict; they that ouercame two aduerſaries together, the *fleſh* and the *world*, were miſerably ouercome by one of them alone, the *fleſh*, without the ayde of the *world*. O then deliuer wee our ſoules from this deceit, and poſſeſſe we them continually with this meditation. There is no *baggage* ſo filthy but my heart is a fit *ſinke* to *receiue*, no *monſter* ſo hideous but it is a fit *wombe* to *conceiue*, no *weede* ſo poyſonfull, but it is a fit *ſoyle* to *bring forth*. Hardly ſhall he be caught that thus feareth the ſnare. Indeed in euill of *puniſhment* that of *Iob* is often true: *That which I feared is come vpon me*. But in the euill of ſinne, that of *Salomon*, *Bleſſed is he that feareth alwaies*; how bleſſed, but in eſcaping the ſinne feared? As the oppoſition there ſhewes: *but he that* [not fearing] *hardens his heart ſhall fall into euill.*

Matth. 24. προσδοκίας.

## Chap. IIII.

*Of the deceits of three ſeuerall ſorts of men, the rich Worldling, the ciuill Iuſticiary, the looſe Libertine.*

The ſecond deceit is, that our bad eſtate is good: where there are, Reuel.3.

Gal.6.3.

Eſay 29.8.

So much of the *firſt deceit*, in iudging of our *perſons*. The ſecond followeth. And that is, when wee thinke our ſelues in good and happy eſtate before God, being indeed miſerable; when with the Church of *Laodicea* we iudge our ſelues rich and wanting nothing, when indeed we are poore, naked, blind, and beggerly wretches. *If any man* (ſaith *Paul*) *thinke himſelfe ſomewhat, when he is nothing, he* deceiueth *himſelfe in his imagination.* Now what greater *ſomewhat* then for a man to be happy? what greater *nothing* then to be miſerable? and ſo what greater *deceit* then this, for a man being miſerable, to iudge himſelfe happy; being in Gods deepe diſpleaſure, to account himſelfe to be highly in his fauour? A deceit indeed very common, but alſo very dangerous: for in this caſe mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirſtie, yet in his ſleepe thinkes hee hath meate and drinke; but as hee awakened ſees his errour, and feeles his hunger, ſo ſhall the heart arouſed by God, at leaſt at the Day of Iudgement, ſee her deceit, and feele her miſery. Surely, as in the naturall dreames it is better when they be falſe, they ſhould be of fearefull things, then of ioyfull, as better for a *King* todreame himſelfe to be a *Beggar*, then contrarily for a *Beggar* to dreame that hee is a *King*: for the *King*, when hee wakens, his griefe is gone, and his ioy redoubled, ſeeing the vanitie of his dreame; but the *Beggar*, when hee awakes, his former griefe that ſlept awakes and returnes ſo much the fiercer, in re-

regard of the falſe ioy of his dreame: ſo is it in theſe dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the Sonne of *God* thinkes himſelfe a ſlaue of *Satan*, then the contrary, when the limbe of *Satan* deemes and dreames himſelfe a member of Chriſt. Better it is for *Nebuchadnezar* (being a man) through his braine diſtempered with Melancholy, to thinke himſelfe a beaſt, then for a beaſt to thinke it ſelfe a man: for this deceit is nothing ſo vſuall, nor ſo perillous. A mans falſe conceit of miſery, when indeed he is happy, may leſſen his happineſſe, it cannot make him miſerable: but a mans falſe apprehenſion of happineſſe being miſerable is ſo farre from making him happy, that it makes him twice, yea, remedileſſe miſerable; it being the firſt ſtep to happineſſe, to know our miſery. Lamentable therefore is it, that this deceit being ſo pernicious, ſhould bee ſo vniuerſall. Our *Sauiour* tels vs, that there are but few that ſhall be ſaued: And yet if all they ſhould bee ſaued, that thinke they ſhall be ſaued, ſure then there are but very few that ſhall bee damned, and then the *ſtraight* and *narrow way* is that which leadeth to Hell, the *broad way* is Heauen way: for who is there, almoſt, that perſwadeth not himſelfe he ſhall be ſaued?

Foure deceits.

And heere I obſerue more ſpecially the deceit of foure ſeuerall ſorts of men; the *rich Worldling*, the *ciuill Iuſticiary*, the *looſe Libertine*, or *carnall Goſpeller*, and the *temporary Beleeuer*; all theſe vpon their ſeuerall, but all of them deceiueable grounds, perſwading themſelues they are in the fauour of God.

1. Rich Worldlings deceit. Pſal. 17.

Firſt, the men of this World, whoſe bellies God fils with the hid treaſure of the earth, vpon occaſion of their outward proſperitie are quickly brought into this Fooles Paradiſe of thinking themſelues to bee the ſpeciall darlings of God: for if the godly themſelues haue oftentimes their eyes ſo dazeled with the outward glittering and flouriſhing

ing eſtate of the wicked, as thereupon they are readie to ſay of them, *The generation of Gods children*, which was once *Danids* errour for a time: how much more then, thinke we, will the wicked thinke ſo of themſelues? *Hee that maketh gaine*, ſaith *Dauid*, *bleſſeth himſelfe*, namely, in this falſe opinion of his owne felicitie. And elſe-where he ſheweth, that when God *holdeth his peace*, and doth not by his Iudgements diſturbe them in their pleaſures and profits, then preſently their deceitfull heart thereon inferreth, that *God is like to them*; he alloweth of them and their doings. That wee may free theſe men from this deceit, and diſcouer the groſſeneſſe of it, diuers things muſt bee conſidered.

Pſal.73.

Pſal.10.3.

Pſal.50.

Firſt, if riches bee that that makes men happy, (according to the fooliſh phraſe men vſe when ſuch things befall one, *O he is made!*) how then comes it to paſſe, that Heauen, the chiefe and royall ſeate of bleſſedneſſe, is ſo emptie of theſe Treaſures? for there grow no Minerals, the veine of ſiluer and gold is not to be found there. And yet *God*, who there ſheweth the brighteſt luſtre of his glory, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may ſerue to make them *compleatly* bleſſed. Surely, belike happineſſe muſt bee digged out of the bowels of the earth, it growes below, not aboue. The earth can no longer ſay, when it is demanded of our happineſſe, as it is in *Iob*, *it is not in me*: If ſiluer and gold bee our happineſſe, then it is in the earth, and ſo, which is ſtrange; it is neerer *Hell* (which the Scripture ſeemes to place below in the Deepes) then *Heauen*, which all know to be aloft, and ſo neerer the *Deuill* then *God*: let me haue *Heauens miſerie*, take thou *Hels happineſſe*.

Iohn 28,14.

Luke 8.

Secondly, if this deceit be true, happineſſe ſhould rather be found in the *wilderneſſe of India*, *Turkey*, and ſuch like barbarous and brutiſh places, then in the faire *Eden* of the Church. Is it likely, that if riches were ſuch Pearles, the

the Lord would caſt them vnto ſuch *Swine?* If ſuch happie things, he would throw them to ſuch *Dogs?* If the childrens bread, he would feed Whelpes with them?

Thirdly, Riches indeed, themſelues, are the good bleſſings of God, and are notable inſtruments of vertue, as we ſee in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the Scriptures, in all whom that ſaying was true, *Wiſedome is good with an Inheritance.* Wiſedome is good without an Inheritance to the *Owner*, but it is not ſo good to *others*, it cannot ſo cleerely ſhew and manifeſt it ſelfe to them, without the helpe of this Inſtrument. As how could *Abraham* haue ſhewed his hoſpitall and bountifull mind, in entertayning ſtrangers, if poore? How could *Iob* haue declared his mercie and liberalitie to the poore without his riches? How could *Salomon* haue witneſſed his munificence, and royall magnificence; yea, his zeale and pietie in building the Temple, together with his wiſdome and skill in naturall Philoſophie, had not the Lord ſo abundantly furniſhed him with theſe helpes? What then? ſhall wee ſay, becauſe riches are the inſtruments whereby Vertue declareth it ſelfe, therefore they make men vertuous? that, becauſe a good Pen is the inſtrument of writing, therefore it will make one a good Writer? Nay, rather a good Writer makes the Pen good, and to be a fit inſtrument of writing well. For furniſh an vnskilfull Writer with neuer ſo good a Pen, yet his fiſt remaynes ſtill as vnskilfull: So a good man knowes how to make vſe and aduantage of riches for the practice of Vertue, as *Solomon* ſayes, *The crowne of the wiſe is their riches:* but yet giue them a foole, and you put a ſword into a mad mans hand, ſtill hee is as wicked, nay, worſe then before, as *Salomon* addeth in the ſame place, *the folly of fooles*, namely, rich ones, *is fooliſhneſſe:* Why, was it not fooliſhneſſe before they were rich? yes, but not in compariſon of that it is now, ſince they became rich. That as *wiſdome is good*, that is, better ſhines brighter

Eccleſ. 7. 13. interpreted.

Prou. 14. 24. cleared.

brighter, ſo *folly is naught*, that is farre worſe, more palpably diſcouereth it ſelfe, *with an inheritance*. That which *Salomon* ſpeakes of *ſilence* in a foole, may as truely be ſaid of *pouertie* ſometimes. A foole is accounted wiſe while poore, but let him once bee rich, then his folly is fooliſhneſſe indeed. Riches then declare whether wee be good, or no, as a ſword in a mans hand, whether he bee ſober or drunke: but they make vs not good; becauſe, as I ſaid, they are onely inſtruments of goodneſſe. And the inſtrument alwayes receiueth it force from that which vſeth it, giueth none vnto it. Were it not abſurd for a man to thinke himſelfe a good Scholler, becauſe he hath many Bookes ſtanding in his Cloſet? or a good Muſitian, becauſe he hath many Muſicall inſtruments hanging vpon his walls, when he knowes not how to vſe either Bookes or Inſtruments? And yet riches are no ſuch neceſſarie inſtruments of *grace*, as bookes are of *learning*: For a man may ſhew as much; nay, (as *Chryſoſtome* hath well noted in the example of *Iob*) more of ſome obedience, namely, that which we call *paſſiue*, in pouertie, then in riches.

Prou. 17. 28.

Hom. 1. ad Pop. *Antioch.*

Fourthly, Riches, though they be the gifts of God, yet we muſt conſider with what hand he reacheth them forth vnto vs, whether with the right, or the left; with what minde he giueth them, whether in loue or in anger. For God often giueth men riches as he gaue the *Iſraelites* Quailes, euen to be *thornes* to choake them. Herein being like that King *Eutrapeles*, that heaped vp moſt riches vpon ſuch as he moſt hated, ſaying, that together with their riches he ſhould cruſh them with an heauie burthen of cares. *Pharoah* himſelfe was not ſmitten with many of thoſe iudgements, wherein others periſhed, but it was not from any ſpeciall reſpect God had of him aboue them, but God himſelfe, leſt he ſhould miſinterpret it, tels him the reaſon, *for this cauſe I haue reſerued thee*, namely, from being ſtrucken with the former iudgement, not for any

*Druſ.* in adag.

Exod. 9. 16. interpreted. *Vide Iun.*

any loue I beare to thee, but, *that I may ſhew my power in thee.* The *Pſalmiſt* therefore excellently couples theſe things together, *The Lord giueth ſight to the blinde, hee rayſeth vp the crooked, he loueth the righteous.* To teach that the Lord may diſpenſe theſe outward bleſſings to the wicked, but not in loue, ſaue onely to the righteous. Wherefore our *rich worldling* hath little cauſe of reioycing in his riches, vnleſſe he knew that the Lord *looked vpon him*, as *Elizabeth* ſpeaketh of the bleſſing of her wombe, in the giuing of them, euen with a ſweet and amiable countenance, ready together with his riches to *deale his owne ſoule* vnto him. But it is otherwiſe: The Lord turneth his backe vpon him, euen then when his hand reacheth forth theſe outward things vnto him. In his *anger* he giueth theſe ſuppoſed felicities to the wicked, which in his *mercy* he denyeth to the godly. He putteth them into the fatter paſtures, becauſe he meaneth to kill them, and cauſeth theſe to feede on the bare commons, becauſe he will haue them liue ſtill. If the ſtalled Oxe had reaſon, would he be ſo ſenceleſſe, as to thinke his maſter loued him better then his fellowes, becauſe of his more liberall foode? know it then thou rich worldling, God onely fatteth thee for the ſlaughter. Hee thus ladeth thee with theſe bleſſings, that by this meanes aggrauating thy ingratitude, and impenitencie, hee might lade thee with a heauier weight of condemnation: Yea, by this meanes in his iuſt iudgement, as by an outward occaſion, he prouoketh and ſtirreth vp the corruption of pride, couetouſneſſe, crueltie, oppreſſion, and ſuch like, which before were in thee, but for want of occaſion could not ſo plainley ſhew themſelues. That therefore this hid corruption may be diſcouered, he offereth fit matter for it to feede vpon, to worke vpon. *Iudas* was couetous before hee came to Chriſt: therefore Chriſt gaue him the bag, to feede that his humour, to miniſter fuell to it, that ſo his rotten heart might

Pſal. 146. 8. inlightened.

Luke 1. 25.

Rom. 2. 4.

might be detected: Should not now *Iudas* haue deceiued himſelfe much, if hee had apprehended the office which Chriſt aſſigned him as an argument of his greater reſpect, as though hee had repoſed more confidence in him for fidelitie, whom indeed hee knew to be moſt vnfaithfull? *Iudas* bag was a net to catch his ſoule. The wickeds *Table*, though ſwimming neuer ſo much with dainties, is his ſnare, and *his proſperitie his ruine*. God giueth them Pſal.69 22. theſe things no otherwiſe thee *Iael* gaue *Siſera* milke and lodging, that by this meanes caſting them into the dead ſleepe of ſecurity he might ſtrike them through with the naile of his iudgements: or as *Ehud* gaue the preſent to *Eglon*, onely that he might haue an occaſion to ſheath his dagger in his bowels: wherefore looke how *Haman* deceiued himſelfe in conſtruing the Queenes inuitation of him to the banquet, as a matter of ſpeciall grace; for for indeed ſhe did it onely to accuſe him, alike doe theſe fat worldlings deceiue themſelues, imputing their outward proſperitie to the fauour of God, who indeed onely giueth them theſe things to furniſh their inditement out of them; like as once *Ioſeph* cauſed his cup to bee put into one of his brethrens ſacks, that he might picke a quarrell with them, and lay theft to their charge: for God, howſoeuer he hath giuen the wicked theſe earthly bleſſings, yet will he challenge them of theft and vniuſt vſurping of his creatures, to the which being out of Chriſt, they haue no right and title. See then ye miſerable muck-wormes of the earth how groſſely ye deceiue your ſelues, that are ſo fearefull of being deceiued by others, and know that as in other regards, ſo in this hath our *Sauiour befooled* you, that you thus lull your ſelues a ſleepe in a falſe conceit of your owne happineſſe, and ſing a *requiem* to your owne ſoules; *Soule, take thy eaſe*; and yet, *ſinne lies before the* Luke 12. *doores; this night, O foole, ſhall they take away thy ſoule:* And then, though with *Dines* ye haue beene *rich in this world*,

*world*, yet with him alſo you ſhall be poore enough in the world to come: ſo poore, that ye ſhall be driuen to begge *a drop of water* of ſome *Lazarus*, to whom here you denied *crummes of bread*. O extreame, and more then beggerly pouerty, when thou canſt not command a little drop of water! So, fitly did the Apoſtle ſay, *Charge them that are rich in this world*, intimating that there is one riches and pouerty of this world, and of the world to come, another, as *Lazarus*, poore in this world, became rich in the other world, and *Dines*, rich in this world, became exceeding penurious in the other: withall, teaching that theſe riches when they laſt longeſt, laſt no longer then this life, they follow not after vs when we are dead, to make vs rich in that other world; Go now and bleſſe thy ſelfe in thy riches and proſperous eſtate, as badges of bleſſednesſe, from which holy *Agur* deſired to be bleſſed; fearing leſt his ſhooe being ouer-wide for his foot, it would but hinder him in his iourney, and his ouer-ample eſtate would be as cumberſome to his ſoule, as *Sauls* armour would haue beene to *Dauids* body. The Apoſtle tels thee, *God chaſteneth euery child he hath*, and none but baſtards go vncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *ſonſhip*, namely, thy oyled and buttered paths, thy long eaſe and freedome from creſſes, for which the holy Ghoſt hath reproached thee with the brand of *baſtardiſme?* Our *Sauiour* cries out, *Woe be to you ye rich men, for ye ſhall weepe*. What a madneſſe for thee to bleſſe where Chriſt curſes? He tels thee that thy riches are as great burthens, hindring thy entrance in at the ſtrait gate; and as the bunch on the Camels backe, hindring his paſſage through the needles eye, and therefore cries out, *How hardly ſhall a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore ſhutting it vp againſt vs, to be the key opening it to vs; to take *weights* preſſing vs downe to *hell*, to be *wings* lifting vs vp to *heauen*?

Luke 16.

Hebr. 12.

Ciuill Iuſticiaries deceit.

A ſecond ſort of men deceiuing themſelues in this kind, are our *ciuill Iuſticiaries*, who therefore iudge themſelues to be in good ſtate to *God-ward*, becauſe they liue without ſcandall, honeſtly, quietly paying euery man his owne, &c. If they had hence concluded, they had beene in good ſtate to *man-ward*, the deceit had beene more tollerable; for men cannot ſo well challenge thoſe that can with *Samuel* ſay, *Whoſe Oxe or Aſſe haue I ſtolne? whom haue I wronged?* but the deceit is fond, to thinke therefore God can haue no Action againſt thee. Alike as if thou ſhouldeſt thinke the King can touch thee in nothing, becauſe thou haſt not fayled in any point, the Law tyes thee to thy fellow ſubiects, with whom thou liueſt, and yet happily haſt many wayes faulted againſt the King himſelfe: Thou talkeſt of paying men their dues; well let it be ſo; what can follow hence, but that among men thou ſhalt go for an honeſt man? What with God too? Yes, if thou canſt truly ſay, thou payeſt him his dues, the due of Prayer, hearing, reading, and meditating in the Word, ſanctifying of the Sabbaths, the which our ciuill man neuer payeth, and therefore as thou wouldeſt account him vnhoneſt, that payes thee not thy dues, ſo will God account thee for not paying him his. *This is true Religion*, ſaith *Iames*, to the looſe Profeſſor, ſeuering ſome outward duties of Religion in the firſt, from righteouſneſſe in the ſecond Table, *to viſit the fatherleſſe and widdow*, &c. which are duties, not of *Religion* properly, but of *Iuſtice* and *Righteouſneſſe*: and this he doth, becauſe this is the tryall of the truth of our Religion. By like reaſon and proportion may I ſay to the *ciuill man*, as vnreaſonably diuiding the works of righteouſneſſe in the ſecond Table, from thoſe of Religion in the firſt: This is true righteouſneſſe, this is true honeſtie, to ſanctifie the Sabbaths, to call vpon the name of the Lord, to conferre, to meditate on the Word: For looke what kind of Religion that is, which is not attended

ded with *honeſtie* to men, alike is that *honeſtie* which is not ioyned with *Religion* to God. Now the former Religion none ſo readie to condemne for naught as the ciuill man himſelfe: for zeale and deuotion in no caſe can hee away with: therefore his owne mouth being iudge, his owne honeſtie which he ſo magnifies, and makes the only prop of his happineſſe, muſt needs be rotten and vnſound. *Vnhoneſt Religion* is as good as *irreligious honeſtie*: And if in thy iudgement the former bee naught, ſurely the latter cannot be good. Religion, or the feare of God, *Salomon* cals the *head* of all goodneſſe: Honeſtie then without Religion, is as a bodie without a head, euen a rotting and a ſtinking carrion; and wilt thou yet be ſo fond as to think it is a ſweet ſmelling ſacrifice in Gods noſtrils? Heare *Chriſt* telling the *Phariſees*, ſuch as thou art, that the *Harlots* and *Publicans*, as if I ſhould now ſay to thee, *Cut-throats* and *Cut-purſes* ſhould go before them into the Kingdome of Heauen. And againe, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, yee cannot enter into the Kingdome of Heauen*: And if this cannot ſtop thy mouth, yet let *Eſaies foule cloth, all our righteouſneſſe*, euen *our* righteouſneſſe, the Prophet includes himſelfe, holy *Eſaies* owne righteouſneſſe, the righteouſneſſe of grace, is a *menſtruous cloth*, that will rather foule our faces than wipe away the filth of them: What then is the righteouſnes of *nature*? Surely, Chriſt muſt both *waſh* & *wipe* his Diſciples feet: His bloud muſt be both *water* and *towell* too. Renounce then thine own righteouſneſſe euen *ſpirituall*, much more *Ciuill*, and truſt onely to his. Matth. 5.

The third ſort of theſe *ſelfe-deceiuers* are our *common* and *carnall Goſpellers*, *Goſpel-ſpillers* rather, being indeed *looſe Libertines*, that doe *turne the grace of God into wantonneſſe*: Theſe alſo iudge themſelues to bee in good caſe before God; and why? Becauſe they haue bin borne in the Church, and ſtill enioy the priuiledges thereof; they haue 3. Libertines deceit.

beene waſhed with holy water: and are daily fed with the ſpirituall *Manna* of the Word and Sacraments. This was the vſuall deceit of the *Iewes*, who cried, *The Temple of the Lord, the Temple of the Lord:* and had nothing elſe
Ierem.7. to bleſſe themſelues withall, but the cognizance of Circumciſion. And our Sauiour ſheweth, how many at the laſt Day ſhall looke for eternall life, only becauſe they haue
Matth.7. eat and drunke in his preſence, which I vnderſtand of the ſpirituall eating and drinking, in the hearing of the Word, and receiuing of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feaſting Table, to the Gallowes with *Haman*. And though they flye neuer ſo much with *Ioab* to the hornes of Gods Altar, yet it ſhall not defend them from Gods Sword; for the very truth is this, the man that wants the wedding garment, is no otherwiſe bidden to the feaſt by the King, then *Haman* was to Q. *Eſters* feaſt, he ſhall there find God no leſſe angry with him, then *Haman* found *Aha-*
*ſhuerоſh*, & heare that fearfull ſentence, *Take him, bind him,*
Iames 1.12. *&c.* Of this deceit S. *Iames* ſpeaketh, when he ſaith, *Be yee doers of the Word, & not hearers only*, deceiuing *your ſelues*. Shewing thereby, that many, as the miſerable experience euen of theſe times alſo ſheweth, did therefore repute themſelues in the number of Gods people, onely becauſe they came to the Church, heard the Word, and preſented him with the outward Sacrifices of their Prayers, and prayſes, howſoeuer their liues, otherwiſe, were moſt vile and vicious. But Saint *Iames* afterward telleth theſe deceiuers, *If any man ſeeme religious, and refraine not his tongue*, deceiuing his owne heart, *his Religion is in vaine*. And ſo doth Saint *Paul* tell the Iewes that reſted in the Law, and the outward letter thereof, that their Circumciſion was no better then vncircumciſion; as a man may ſay to a baſe Player, apparelled like a Kings Sonne, that his Princes coate is no better then a Beggars. It ſhall doe him

no more good, procure him no more honour or reſpect. For Circumciſion, Baptiſme, hearing, receiuing, and all ſuch like badges of outward profeſſion, they are but as the outward garment of Chriſtians, which may eaſily bee put on by thoſe that are none. And therefore howſoeuer theſe by many are thought ſufficient to make them good Chriſtians, yet *Salomon* ſtickes not to make them the *markes of fooles*, when there are no better then they, as when hee calleth Gods owne Sacrifices, the Sacrifices of fooles: *bee more readie to heare then offer the Sacrifice of fooles*; becauſe of this fooliſh conceit, which many ground vpon them. But notably doth God ſhake theſe *deceiuers* in the fiftieth *Pſalme*, who for all their Lying, Slandring, Whoring, Thieuing, would yet needes goe for Saints, becauſe they were diligent in the outward ſeruice of the Temple. They thought they were very carefull members of God, when they plyed him ſo faſt with the Sacrifices of the Law, both morning and euening; and yet God telleth them, that none were ſo vnmindfull of him as they, and therefore very fearefully thundreth againſt them; *O conſider this yee that forget God, leſt I teare you in peeces:* For when the truth of obedience, and power of godlineſſe is wanting, ſurely there is ſmall difference betwixt an *Iſraelite* and an *Iſmaelite*, a circumciſed *Hebrew* and an vncircumciſed *Philiſtim*, a baptiſed *Engliſhman*, and an vnwaſhen *Turke*. Neither is the barren *Fig-tree* in Gods Orchard in any better caſe then is the *Bramble* in the Wilderneſſe. In which regard *Dauid* is not afraid to call the Elphims *Strangers*, and *Sauls* Courtiers, *Heathen*, and *Saul* himſelfe *Cuſhi*, or an *Æthiopian*, although all of them liuing in the viſible Church, as members thereof, to ſhew that God will lap them vp in the ſame bundle of condemnation, together with the Heathen and vncircumciſed, *Strangers from the Conenants and Common-weale of Iſrael.* This therefore will be but a ſilly plea before God; We haue gone

Eccleſ. 5.

Pſal. 54. 3. Pſal. 59 5. and 7. 1. opened.

to Church, frequented the Prayers, heard the Sermons; Nay, the plea of preaching Sermons will not be admitted. When thou bringeſt to God the Sermons thou haſt heard, thou bringeſt *Uriahs Letters*, the matter of thine owne death and damnation. For therefore ſhall God adiudge thee to ſo much ſorer and ſeuerer condemnation, by how much thy meanes of repentance haue been greater. Therefore ſhall the earth be curſed, becauſe hauing been watered with the dewe of Heauen, it bringeth forth nothing but Brambles and Bryars. But heere our *Libertine*, beſides his outward formall Church-ſeruice vrgeth his *faith* in the merits of *Chriſt*.

Heb. 6.

Rom. 10.

*Anſw.* His faith is meere fancie: for firſt, *Faith commeth by hearing*, and ſo alſo it is nouriſhed by hearing the Word, Prayer, and the Sacraments. But theſe men cannot tell how they came by their Faith. And it is ſuſpitious when men haue goods, and cannot tell how they came by them: aſſuredly they cannot ſay they came to their faith by any ſuch meanes: for they deſpiſe the powerfull Miniſterie, and to pray aright they know not, whereas true Faith, the Daughter of the Word, cannot but with all humilitie and thankfulneſſe acknowledge her Father.

Secondly, True Faith is *copulatiue*, it ioyneth together the whole Word of God: it beleeueth one promiſe as well as another, the promiſes of this life as well as thoſe of the life to come. But our *Libertines* faith, that ſeemeth very ſtrong in beleeuing ſaluation by *Chriſt*, in temporall dangers that concerne the outward man onely, cannot vphold it ſelfe: the reaſon is, for that, as their faith is a fancie it ſelfe, ſo it apprehendeth eternall ſalnation as a fancie, and ſo they can be bold enough; but *temporall ſaluation* being apprehended as a matter of truth, their fantaſticall faith cannot lay hold of the promiſes thereof: theſe men that ſo confidently profeſſe that they beleeue God hath prouided ſuperabundant riches of glorie hereafter for them,

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cannot yet beleeue that he will prouide competent neceſſaries of maintenance for this preſent life, whence they ſo tremble in their dangers. Againe, Faith beleeueth the threats of the Word, together with the promiſes. Now, thou who pretendeſt beliefe of the promiſes, ſhew me thy beliefe of the threatnings: diddeſt thou beleeue the truth of thoſe menaces which God hath denounced againſt vncleane, couetous, ambitious, proude, enuious, malicious perſons, and ſuch like ſinners, how durſt thou then ſo wallow in theſe ſinnes, that if God inſtead of Hell had promiſed Heauen, as a reward vnto them, thou couldeſt not doe more then thou doeſt: Why ſhouldeſt thou deceiue thy ſelfe with an opinion of faith, when indeed thou beleeueſt not ſo much as the Deuill? for he *beleeues* [namely the threatnings of the Word] and *trembles* for horrour; but thou goeſt on in ſinne, making a mocke of the menaces; and the infidelitie of the heart, giueſt them the lye, ſaying, no ſuch thing ſhall befall thee. And ſo much for the three former *ſelfe-deceiuers.* Iames 2.

## CHAP. V.

### *Of the deceits of the temporarie Beleeuers Faith and feelings.*

4. Temporaries deceit, touching: Mat. 13. Mat. 13. 20. explayned.

WE come now to the fourth ſort of theſe *deceiuers*, the *Temporarie Beleeuer*, deſcribed by our *Sauiour* in the *Parable* of the Stonie and Thornie ground, and by the *Apoſtle*, *Heb.* 6. They heare the Word, and are inlightned in their vnderſtandings, yea, rauiſhed one would thinke in their affections: for they heare it, ſaith our Sauiour, *with ioy*: where, by one of the chie-

chiefeſt Affections, wee are by like proportion, to vnderſtand all the reſt, euen the affection of griefe it ſelfe; that as they reioyce in hearing of the comforts, and other ſuch like doctrine which requireth ioy, ſo when the nature of doctrine requireth griefe, they are alſo affected with ſorrow: and therefore as the hearing of the Word, with thoſe *Iſraelites*, doe often euen draw buckets of water, and ſhed Riuers of teares: euen this alſo is to be vnderſtood by their hearing the Word with ioy, becauſe they reioyce euen in this griefe, taſting of the ſweetneſſe of the Word, and finding a comfortable relliſh therein. Theſe men we ſee go very far, ſo that as the Apoſtle ſpeaks, they are in ſome ſort *made partakers of the Holy Ghoſt, they taſte of the powers of the World to come*, and expreſſe their inward grace by outward obedience, bringing forth fruit very ſpeedily, farre ſooner then others, as the ſtonie ground is more quicke and forward then other ſoiles. And yet for all this, theſe alſo being rotten at the heart, are to bee ranked in the number of *ſelfe-deceiuers*, as falſely iudging themſelues to bee in the ſtate of grace. The deceitfull argument whereby they thus iudge, is this:

Whoſoeuer hath true *Faith, Repentance, Obedience*, is in the ſtate of grace.

But I haue theſe three, ſaith the *Temporarie*: therefore I am in the ſtate of grace.

This deceit is farre more deepe and dangerous then any of the former three: for their errour was in the *ground* whereon their argument was built, not in the application thereof, as in the argument of the *rich Worldling*; *Whoſoeuer hath outward proſperitie, is in Gods fauour: But I haue outward proſperitie.* Here the deceit is in the *propoſition*, not in the *aſſumption*: for hee truly *aſſumes* to himſelfe outward proſperitie; but his *propoſition* is falſe, that *outward proſperitie is an argument of Gods fauour*. So the

*Ci-*

*Ciuill man* erres not in his *application* of ciuill and outward righteouſneſſe to himſelfe; but in his *ground* that this ciuill righteouſneſſe is enough to get ſaluation. And ſo the *looſe Proteſtant* rightly applyes to himſelfe outward profeſſion, hearing of the Word, &c. but his ground is deceitfull, that this is ſufficient to make one a good *Chriſtian*. But here it is otherwiſe. The ground of the Temporarie beleeuers argument is moſt certaine and agreeable to the Word; namely, that whoſoeuer hath true Faith, Repentance, and Obedience, is in the ſtate of grace; all the deceit is in the application: for the *Temporarie*, when hee *aſſumes* thoſe things to himſelfe, *preſumes*. His *aſſumption*: But I haue true faith, &c. is nothing but meere *preſumption*. And therefore he is harder to be deliuered from this his deceit then the other: for with them there needed no more adoe, then to ſhew the falſeneſſe of their *grounds*, which might eaſily be done; but heere the falſeneſſe of the *application* of their *grounds* muſt be diſcouered, which is very hard, becauſe of the neere affinitie and likeneſſe betwixt the Faith, Repentance, Obedience of the *true* and *Temporarie* beleeuer: which is ſo great, that euen the moſt iudicious, and diſcerning Chriſtians, cannot perfectly diſtinguiſh betwixt them. Hence *Iudas* among the Diſciples, and *Ananias* and *Saphira*, and *Nicholas* the *Deacon*, among them in the Primitiue Church, till God detected them, went for true beleeuers: for this difference of theſe two Faiths, howſoeuer in *generall* we know it as it is reuealed in the Word, yet in *ſpeciall* wee know it not, as it is in men, that wee can ſay before the *euent* declare it, *This man is a Temporary onely*. This is diſcernable only to him that is *greater then our hearts*, and therefore knoweth our hearts better then our ſelues. Neuertheleſſe the *Temporarie*, if he would deale vnpartially in the trying of his owne heart, by the rule of the Word, hee ſhould eaſily come to eſpie out the deceit thereof.

1. His Faith: both the

And firſt as touching his Faith, it is euident it is not ſound: for *Chriſt* dare not truſt it; as we ſee in them that are ſaid in the Goſpell to beleeue in *Chriſt*, and yet could not be beleeued by him. *Many* (ſaith *Iohn*) *beleeued in his name when they ſaw his miracles, but Ieſus did not commit himſelfe vnto them, becauſe he knew them all.* But of the true beleeuer, *Chriſt* ſayes, that he reiects none that come vnto him. *Iudas* was an *arch-temporary*, and yet, that he neuer truely beleeued, appeareth by the ſame *Euangeliſt* thus commenting vpon theſe words of *Chriſt*, (*But there are ſome of you that beleeue not (for Ieſus knew who they were that beleeued not, and who ſhould betray him.* Marke how the *Euangeliſt* rankes the *traitor* among the *non-beleeuers*; and how, being to giue a reaſon why *Chriſt* ſaid, all of them beleeued not, he ſaith *Chriſt* knew who would betray him. And more plainely doth this appeare afterward in *Chriſts* anſwer to *Peter*, profeſſing in the name of the whole twelue, *We beleeue, &c. Haue not I choſen you twelue, and one of you is a Diuell?* As if he ſhould ſay, no, *Peter*, all of you do not beleeue, though thou ſpeakeſt generally of all. One of you is a *Diuell*. Let vs ſee then how this *temporary* deceiueth himſelfe, in thinking he hath that faith which he wants. The deceitfull argument, whereby he would conclude faith to himſelfe, is drawne, firſt from the *parts* of Faith: Secondly. the *ſignes*. The *parts* of Faith are two, firſt, *knowledge*, of the Word in *generall* with aſſent: ſecondly, *application* of the promiſes in *ſpeciall* to ones ſelfe. Both theſe the *temporarie* thinkes he hath, and therefore alſo faith. Firſt, for *knowledge*, it cannot be denied but he may haue an excellent meaſure thereof; inſomuch as he may not onely apprehend all the points of Religion himſelfe, and be able to talke of them, but alſo teach them vnto others, as *Iudas* did, and many others, whoſe plea ſhall be at the laſt day, *Lord haue we not taught in thy name?* And

Iohn 2.23-24.

Iohn 6.64.

Verſe 17.

1. Parts which are,

1. Generall knowledge which is diſcouered to be deceitfull becauſe neither,

in

in the Parable, the Lamps of the *fooliſh virgins* blaze as much as the as the wiſe ones. Yet for all this there are deceits in this knowledge, whereby it is differenced from the knowledge of true Faith. Matth. 7.

Firſt, the knowledge of the *Temporary* is not ſo well grounded either vpon the *teſtimonie of the Scriptures*, or vpon *experience*, as is the knowledge of the true beleeuer. To which may that ſeeme to appertaine which is ſaid in the *Goſpell*, that they haue no *roote*, their knowledge is not a *rooted* and well ſetled knowledge: for neither haue they that care which the true beleeuers haue, to build themſelues on the ſure authorities of the Scriptures, neither yet at all do they nouriſh their knowledge with an holy practiſe, that ſo they might haue a *practicall*, a *feeling*, and *experimentall* knowledge; wherein indeed the knowledge of Faith, excelleth the knowledge euen of the Diuell himſelfe: for though he excell vs, as in all other knowledge, ſo alſo in *diuine*, yet he knowes not the chiefe poynts thereof, ſuch as are *Faith*, *Repentance*, *Loue*, *the preſence of the Spirit*, what they be, by his owne experience, as doth the meaneſt and pooreſt *Chriſtian*. Herein the pooreſt idiot, being a ſound Chriſtian, goeth beyond the profoundeſt Clearkes that are not ſanctified, that hee hath his owne heart in ſtead of a *Commentarie* to helpe him vnderſtand euen the moſt needfull poynts of the *Scripture*. The knowledge therefore of the *Temporarie* is but ſhallow to that of the true Chriſtian: whoſe priuiledge it is, not onely to know the things themſelues vttered, but alſo intent and the meaning of God therein. *The ſecret of the Lord*, ſaith *Dauid*, *is reuealed to them that feare him*. This *ſecret* is hid from the wicked. 1. Grounded.

Secondly, the knowledge of Faith is a through *heating* knowledge, which warmes a man at the very heart, working loue of the truth knowne: for *truth* and *goodneſſe* differ no more then the Scale and the Print. Truth, truely knowne, 2 Not hearing,

knowne, ſtamps goodneſſe in the heart. But the Temporaries heart receiues no ſuch impreſſion, ſtill it remaines an euill and vnſound heart, a nourcery of many ſecret corruptions, in in which is no goodneſſe. Therefore his knowledge is onely a flame that giues *light* by *blazing*, but no ſound and durable *heate* by *burning*.

3. Nor humbling. Iob. 42.5.

Thirdly, the knowledge of Faith is an *humbling* knowledge. *Now my eye hath ſeene thee*, ſaith *Iob*, *therefore I abhorre my ſelfe in duſt and aſhes*. But the Temporaries knowledge is a ſwelling knowledge, puffing him vp in the conceit of himſelfe.

2. Speciall application, which is.

Matth. 7.

Eſay 29.8.

Secondly, for *application*, which indeed the very pith and marrow of ſauing Faith; no doubt but the *Temporarie* doth in his owne conceit apply *Chriſt*: for Chriſt bringeth him in *threatning kindneſſe* vpon him, and ſo challenging entrance into his kingdome, euen at the day of iudgment, which ſheweth that hee might both liue and die in this perſwaſion, that he was the member of Chriſt, and ſo in the application of the promiſes. But this conceit of his is meere deceit: for in truth he applies naught but an *idoll*, a fanſie, a ſhadow: for as the Diſciples when they ſaw Chriſt on the Sea, were deceiued, taking him for a walking Spirit: ſo contrarily, theſe temporarie beleeuers, when they they ſee and heare nothing indeede but the Diuell, (happily *transforming himſelfe into an Angell of light*,) yet they thinke they ſee, and heare Chriſt himſelfe. This application of *Chriſt* is like to the application of brea d and drinke in a dreame. Doth the dreamer therefore eate bread or drinke beere? Doth hee truely apply theſe things to himſelfe, becauſe he thinkes ſo? No more doſt thou eate Chriſts fleſh, or drinke Chriſts bloud, becauſe thy doating braine ſo dreameth. *Aiax* in his frenzie tooke ſimple ſheep for his craftie enemies. And when hee had ſlaine the Cattell, thought verily he had ſlaine his enemies. His deceit was great, to take ſheepe for men.

Thine

Thine greater, to take a ſhadow for a ſubſtance; nay, *Sathan* for *Chriſt*: for that thou doſt not apprehend true *Chriſt*, may appeare by this, that true Faithes apprehenſion of Chriſt, is *mutuall*. It doth not ſo lay hold on Chriſt, as we take hold of a tree, or ſome ſuch like ſenceleſſe thing, but as we vſe to do in our ſalutations, when wee imbrace one another, there is a mutuall hold on both ſides. Whence the act of the *Patriarchs* Faiths in apprehending the promiſes, is elegantly ſet out by the Apoſtle, by the *metaphore* of *ſoluting*: *They ſaluted, kiſſed, or imbraced the promiſes*. So that true Faith, kiſſing *Chriſt*, is kiſſed of him, embracing *Chriſt* is re-imbraced of him, and it ſo apprehends *Chriſt*, that at the ſame time the beleeuer is apprehended of *Chriſt*, as *Paul* ſheweth in his owne example. Now thoſe whom *Chriſt* hath once gripd with his hand, predeſtinating them to eternall ſaluation, ſuch no power can euer wring out of his hands. *No man can take my ſheepe out of my hands*. Whence that, *He that beleeueth hath eternall life, and ſhall neuer come into condemnation*. And againe, *Hee that commeth to me, I caſt not away. For I came downe, not to do mine owne will, but my Fathers: and this is his will, that of all he hath giuen mee, I ſhould looſe nothing, but ſhould raiſe it vp at the laſt day*. If any ſay, though *Chriſt* caſt them not away that beleeue, yet they may caſt away themſelues: I anſwer, neither can that be: for in the nine and thirtieth verſe hee ſaith, that he ſhall looſe nothing that is giuen him. But if the beleeuer might caſt himſelfe away, *Chriſt* then ſhould looſe ſomething giuen him. As the prodigall child, though of himſelfe he left his Father, yet is called the *loſt child*. Chriſt then cannot ſo looſe any true beleeuer, but that he ſhall raiſe him vp at the laſt day to eternall life. But temporarie beleeuers, as we ſee in *Iudas*, may *finally* fall away from *Chriſt*, and go to their *owne place*; *ergo*, they were no true beleeuers, they apprehended onely an *Idoll* that

Proued falſe and

ἀσπασάμενοι. Hebr. 11. 13. inlightned. Pſal. 3. 12.

Phil. 3. 11.

Iohn 10. Iohn 5. 21. Iohn 6. 37. 38.

Luke 15.

Acts 1.

that could not hold them, and not *Chriſt*, whoſe hand is a ſure *hold-faſt*, neuer letting go that which once it hath ſeized on. The true beleeuer is *rooted in faith*, but of the temporary *Chriſt* ſaith; *he hath no rooting*: and therefore his Faith is naught.

Epheſ. 1, Mat. 13.

Luke 8.13.

*Obiect.* Why then is it ſaid, *Luke* 8.13. theſe men doe beleeue, if they do not.

Gen. 2.

*Anſw.* 1. The *Scripture*, in many things, ſpeaketh according to the probable & common iudgement of men. Thus the Moone is called one of the two *great* lights, when indeed it is the leaſt of all. Thus the Diuell called *Samuel*, becauſe in his likeneſſe, and ſo thought of *Saul*. And thus the fancie of *temporarie* called Faith, becauſe, hauing ſome reſemblance of true Faith, it goes for true Faith, both with him that hath it, and with others. 2. They haue indeed true Faith in their *kinde*, namely, a ioyfull aſſent to the truth of the Goſpell: but not the *iuſtifying faith* of the Elect, which they thinke they haue.

Diſcouered by the markes of true Faiths application.

But you will ſay, ſhew vs then the *deceits* of this Faith, that both the true beleeuer may be deliuered from *falſe feare*, and the temporarie from *falſe ioy*.

1 Conflict in beleeuing.

I anſwer 1. the true beleeuer beleeues with much conflicting him in, as in the *Goſpell* that cried, *Lord I beleeue, helpe my vnbeleefe*. The combate was not ſo great betwixt *Michael*, and *Sathan* concerning *Moſes* dead body, as it is betwixt *Sathan* and euery true beleeuer, concerning *Chriſts liuing bodie*. When Faith goes about to lay hold of it, the Diuell ſtriketh at her hands, and would plucke them away from it. Hence Faith is faine to tugge, and wreſtle, euen till it ſweat againe. And therefore the Apoſtle *Paul* calles it *the difficult worke of faith*, becauſe the beleeuer hath ſuch adoe to beleeue; not onely in regard of the oppoſition made by the fleſh (full of infidelitie) which as in all good things, ſo ſpecially in beleeuing, wee muſt *beate downe* with *Paul*; but alſo in regard of the violent aſſaults

τὸ ἔργον. 1. Theſſ. 1.1.

1. Cor. 9.

assaultes of Sathan, impleading our Faith, as naught, and so often putting vs to our shifts, making vs to search, and trie our Faith, to pray earnestly for our Faithes confirmation, and so with much *feare and trembling to worke out our owne saluation.* It is nothing so with the Temporary beleeuer in his Faith. He findes it very easie to beleeue. Sathan troubles not him, for then hee should bee diuided against himselfe, who begat that presumptuous faith in him. Nay rather Sathan confirmes him in this his deceit. And therefore our *temporarie* doth not so suspect himselfe, doth not so trie and examine himselfe, doth not so worke out the worke of his Faith, with those strong cries of feruent prayer, with that feare and iealousie, and with those bitter bickerings with infidelitie, that the true beleeuer doth.

2. Application of our selues to Christ, and therefore are there.

Secondly, Faiths application of *Christ* to the beleeuer, is with application of the beleeuer to Christ. For faith hath, as it were, two hands. One receiuing *Christ* from God: the other giuing the beleeuer to God. And both these hands it exerciseth at once. At the same time the beleeuer applyeth *Christ* to his owne heart, he applies his heart to Christ, and cleaues to him with full purpose of soule. This was notably shadowed out vnder the ceremoniall law, in the coniunction of the *sinne-offering*, which noted *Christ*, *and* the *burnt offering*, which as *Paul* hath interpreted it, more specially signified the sacrificing of the flesh; the crucifying of *old Adam*. True faith offers both these at once. *But* the Temporaries faith is lame on that hand, which should offer the *burnt-offering*, he onely *takes Christ*, he giues not himselfe to *Christ*: he offers the *sinne-offering* without the *burnt-offering*. And therefore applying *Christ* to *himselfe*, and not *himselfe* to *Christ*, he mis-applieth. Indeed he may make some shew of giuing himselfe to Christ, but in truth he reserues himselfe to himselfe: he nourishes some special sin or other in himselfe, and

Two hands of Faith.

Rom. 12. 1.

and so giues himself to Satan, to sin, not to *Christ*. As *Herod* gaue himselfe, not to Christ, but to *Herodias*, to his lust; and *Iudas* gaue himselfe, not to *Christ*, but to the bagge, and to the baggage of his couetousnesse.

3. Beleeuing against sense. Rom 4.

Thirdly, A third propertie of true Faiths apprehension, is set out in *Abrahams* example, who is said *to hope against hope*: when the beleeuer is in heauie agonies, and feeleth a very *Hell* in his conscience, yet then can hee apprehend *Heauen*, and with *Ionas* in the Whales belly call vpon God in Faith: for *faith is the subsistence of things that are not*, much more then of things which indeed are, though not in appearance. If it can giue subsistence to things that are not subsistent, much more then appearance, and visibilitie, to things that are not visible and apparant: so that faith can see one contrary in another, in the very depth of Hell, Heauen, in the very extremitie of misery, happinesse, in the very midst of anger, mercie: and the Woman of *Canaan*, *Mat.* 15. can picke comfort out of the reproachfull name of Dogge, and when nothing but warre is to bee seene in Gods face, yet then can it pierce through all the thicke cloudes, and behold the sweet sun-shine of Gods fauour and grace in Christ: through the bent browes of the irefull Iudge can it see the yearning and relenting bowels of the compassionate Father: the eye of true Faith can looke vpon God, not onely *smiling*, and inuiting vs to himselfe by a *sweet* and *gracious*, but also *lowring*, and driuing vs away with a darke and cloudie countenance: but then is our *Temporaries* Faith cleane dashed out of countenance; *Will the Hypocrite pray alwayes?* saith *Iob*, and so, will hee beleeue alway? No, a little winde blowes downe the Spiders web of his hope. When Gods hands are full of gifts to bestow, then his faith is readie to lay hold on them. He is like to children that come running to their Father, when there is an apple in his hand to toll them, but not when the rod is in his hand to correct them: or rather, like

Heb. 11. 3.

Iob 27. 10.

to

to Dogges, which, if they ſee a cruſt in your hand, come fawning and glauering; but if they ſee a cudgell, and that you come toward them to ſtrike, either they fearefully runne away, or deſperately flie in your face. But the true beleeuer goes further; and when there is a naked drawne Sword in Gods hand, yet hee dares venture and preſſe towards God, though the Lord ſet neuer ſo ſterne a countenance againſt him, he will not be out-faced, but in an holy kind of impudencie he will out-looke him, and ſay; Lord, though thou looke vpon me, as though thou wouldeſt ſlay mee, yet ſtill will I looke vpon thee for helpe; *Though thou kill me, yet will I truſt in thee.* But in ſuch a caſe the *Temporaries* former *iolly confidence* vaniſheth: heere is the triall of Faith. Iob 13.

Thus the *Temporary* deceiues himſelfe in the parts of Faith. The *ſignes* of Faith are thoſe *feelings*, thoſe delights and ioyes which are felt in hearing the Word, in Prayer, in meditating of the promiſes: for as in feeding vpon ſweet and pleaſant meate there is a *naturall*, ſo alſo in Faiths feeding vpon the promiſes there is a *ſpirituall* gladneſſe: and in this ſpirituall food alſo that coniunction of *filling the heart with food and gladneſſe* is true. Therefore *Peter* ioynes both theſe together, *We beleeue and reioyce*: now theſe comforts and ioyes the *Temporarie* in ſome ſort feeles. *Chriſt* ſayes, *they receiue the Word with ioy. Paul* ſayes, *They taſte of the good word of God, and of the powers of the life to come.* The Iewes are ſaid to reioyce in the light of *Iohns* Miniſterie. *Herod* is ſaid to heare *Iohn willingly* or cheerfully: and hence he concludes faith to himſelfe. But the truth is, there is exceeding much deceit in this ioy and feeling: it is not ſolid, but onely ſuperficiarie, onely a taſte as the *Apoſtle* tearmeth it, no eating to any purpoſe; a *ſlipping*, no *ſoaking*, no through digeſting; a *floating aloft* in the Riuer of *Chriſts* bloud, no *diuing downe* to the bottome, and as it were *burying* as the

2 And the ſignes, his ioy and feelings, diſcouered by their,

Acts 14. 1. Pet. 1. 9.

Matth. 13. Heb. 6. Iohn 4.

the *Apoſtle* ſpeaketh. And this may appeare by foure *properties* of the ioy of true faith which do not at all agree to the *Temporaries* ioy.

Rom. 6.

1. Vnſoundnes.

Firſt, Propertie is *ſinceritie*, whereby the beleeuer reioyceth in the Word, becauſe of the Word it ſelfe, and the goodneſſe and holineſſe thereof, but the delight which the Temporarie beleeuer taketh in the Word, is rather for the nouelties of the doctrine deliuered, or for ſome affection they carry to the Preacher, for ſome common and outward gifts, either of life or learning, or for his elocution, action, words, phraſes in deliuery, or any ſuch like reſpect. This was Saint *Auguſtines* delight which before his conuerſion he tooke in Saint *Ambroſe* Sermons, more for the eloquence of the words, then the ſubſtance of the matter: and this alſo was the delight which *Ezechiels* Auditours tooke in preaching. Hee was vnto them as the pleaſant voyce of a Muſitian, and they commended him much, but yet their hearts *ranne after their couetouſneſſe*, as did *Herods* after his Inceſt, for all hee delighted ſo much in *Iohns* Miniſterie. If his ioy in the Word had beene ſincere, hee would haue reioyced as well in the doctrine of the ſeuenth Commandement as in any other: but this galled him. Thus is it with our Temporarie, hee can delight in the Word as long as it troubles him not in his beloued ſinnes: but let it once touch him there, he ſpurnes preſently, and flings away. Therefore hee delighteth not in the Word ſincerely, becauſe it is the Word of God, for then one part thereof would be as welcome to him as another. Now the true beleeuer, euen when the Word croſſeth his corruption, can yet then ſay with *Paul, I delight in the Law, concerning the inner man.*

Ezech. 33.

Rom. 7. 22.

2. Sleightneſſe.

Iohn 15.

Secondly, True ioy is a *full* ioy, as our *Sauiour* ſpeaketh to his Diſciples, *That your ioy may be full.* The true beleeuer ſo reioyceth in things ſpirituall, that hee wholy deſpiſeth the ioy of things temporall, and in them reioyceth

ceth *slightly* and *ouerly, as though he reioyced not.* His ioy is a *shouting ioy*, such as is the *ioy of Harueſt: Thou haſt giuen mee more ioy*, ſaith *Dauid, then when their Corne and Oyle abounded.* But the ioy which our *Temporarie* findeth in things ſpirituall, is nothing comparable to that in temporall. *Iudas* ioy in the *bagge*, was aboue that hee tooke in *Chriſt*, and his Doctrine. *Herod* tooke greater delight and contentment in *Herodias* then in *Iohn*, and in the prophane Damſels dancing, then in the holy Prophets preaching. For among thoſe many powerfull Sermons which he heard him preach; when was he euer ſo affected, as to ſay, *Iohn, aske what thou wilt, and it ſhall bee giuen thee, euen to halfe of the Kingdome?* If the ſpirituall ioy of the *Temporarie* were *full*, what need he then to *fill it vp* with this carnall and ſinfull ioy? *He that is full*, ſaith *Salomon, loatheth the Honey-combe.* So hee that is full of this ſweet ſpirituall ioy loatheth the ſweeteſt and moſt delicious Honey-combes of the fleſh or the World. But the *Temporaries* teeth water after them. He is like thoſe fowle, that as they flie aloft, ſo alſo they ſwimme in the waters: which as they were vncleane vnder the Law, ſo alſo is hee, for that ſeeming to mount vp in ſpirituall ioyes, hee yet withall ſwimmeth, yea, batheth himſelfe in the waters of carnall delights. Hence it is that the ioy of the Temporary is but an obſcure and muddie ioy: for carnall ioyes mixed with ſpirituall, are as a *dampe* to put out their light, and as mud to trouble and diſtemper their cleare Riuers; whereas the ioy of the true beleeuer, being free from ſuch diſtemperature, is farre more cleere and lightſome.

1. Cor. 7. Eſay 9. Pſal. 4. 8.

Leuit. 11. 9.

Thirdly, True ioy is a *ſtrong* ioy, according to that in *Nehemiah, The ioy of the Lord is your ſtrength.* And this *ſtrength* it ſheweth ſpecially in three caſes.

3. Faintneſſe: and that, Nehem. 8. 10.

Firſt, In our *paſſiue obedience*, in induring afflictions. Saint *Paul* giueth this reaſon, why the faithfull are ſo vnconquerable in their afflictions, ſtill by meanes of their

1. In not ſuffering.

Rom.5. patience poſſeſſing their ſoules, *becauſe the loue of God is ſpread abroad into our hearts by the Holy Ghoſt.* Loe, the power of true and liuely feeling of Gods ſweetneſſe in *Chriſt:* it can make vs hold vp the head in the greateſt

Pſal.119.92. deiections: *Except thy Law had beene my delight*, (ſaith the Prophet) *I ſhould now haue periſhed in mine affliction:* being ouercome by the extremitie of my tribulation, I

1.Sam.26.13. ſhould haue done that which in effect *Sauls* perſecutions bad me doe, namely, renounce the true God, and *goe and ſerue other Gods.* Where then there is a ſound delight in the Word, it keepes a man from ſuch kinde of periſhing:

Phil.4.7. for, as the Apoſtle excellently ſaith, *The peace of God gardeth our hearts in Chriſt Ieſus*, that though our troubles and croſſes would plucke vs from Chriſt, yet where there is true peace, true ioy in the Holy Ghoſt, it is ſo ſweet and comfortable, that it holds vs faſt to *Chriſt*, and for all our troubles, makes vs to ſay with *Peter*, *It is good beeing here:* we know not where to mend our ſelues: but the *temporarie Beleeuer* is not alwayes thus kept from periſhing in affliction: for our *Sauiour* of one kinde of them ſaith,

Mat.13.21. Luke 8.13. that *When perſecution of the Word commeth, then he is offended, and in the time of tentation departeth away.* Now true ioy, as we ſay, is as a fountaine of water, to refreſh and relieue vs in the greateſt drought, and in the moſt ſcorching heat of perſecution: but the *Temporaries* ioy is a ſtanding poole, which is dryed vp in the heate of Summer, in perſecution hee ſhrinkes, and therefore his ioy is not the ioy of true faith.

2. In not obeying. Pſal.119.32 cleered. Secondly, *The ioy of the Lord is our ſtrength* in our *actiue obedience*, which is daily to bee performed in the whole courſe of our liues. *When thou haſt inlarged my heart* (ſaith *Danid*) *I ſhall run the wayes of thy Commandement.* Now it is ſpirituall ioy that inlargeth a Chriſtians heart, euen as griefe contracts it. And when the Chriſtians heart is thus inlarged, hee hath ſuch freſh life and ſpirit

rit put into him, that it makes him runne, euen with the feet of the Hinde, ſwiftly, in the Chriſtians race. It is as Oyle, wherewith the bodie being ſuppled, is the more agile, and nimble for action: as in *Iacob*, after that hee had beene ſoaked in this Oyle, and bathed in this bath of heauenly comforts in *Bethel*, as it were a generous and manly Horſe refreſhed with a baite in his iourney: the text ſayes, that *he lift vp his feet*, that is, went chearefully, and with good heart and courage, forward in his trauell. But our *temporarie*, after his beſt refreſhing with the ſpirituall delicates, riſeth vp with thoſe Iſraelities, to play, hee is as weak and impotent as before, either for reſiſting temptation, or performing any good dutie. So farre is hee from *lifting vp his feet with* Iacob, *to runne the wayes of Gods Commandements with Dauid.* The Traueller that by the way drinkes a good draught of wine, is refreſhed, and thereby inabled for his trauell: if he onely ſip of it with his mouth, ſtill he will remayne faint, and weary, vnable to hold on in trauell. So is it with the Temporary beleeuer, that onely ſips of this ſpirituall wine, he cannot poſſibly haue *Danids* ſtrength, to *runne the way of Gods Commandements.* Here then is the diſcouerie of the deceit of his heart in this kind: he feeleth often many comforts, and is ſometimes in prayer, hearing, receiuing the Sacraments, and ſuch like exerciſes euen rauiſhed againe; but yet for all this, the fruit of a well ordered heart and life followes not. And therefore in truth he cannot haue any ſound comfort in them, as any cuidences of iuſtifying Faith for excellently hath *Zachary* coupled theſe two things together, *To giue light to them that ſit in darkeneſſe, and in the ſhadow of death*, (which I interprete aſwell of the light of *ioy* and *comfort* in the *affections*, as of *knowledge* in the *vnderſtanding.*) *and to guide our feet into the wayes of peace.* So that if once being refreſhed with the warmth of this light, of this fire, wee riſe not vp to walke in the wayes of peace, but ſit ſtill in the

Gen. 30. 1.

Luke 1. 79. interpreted.

chaire of ſloth, holding the hand in the boſome: it is an argument it was no true light, but only a ſodaine and deceitfull flaſhing that ſhone vnto vs.

3. Is not riſing vp after falls. Pſal. 4.7,8.

Thirdly, The ioy of the Lord ſheweth it ſtrength, in *receiuing vs after our fals, temptations, deiections.* As wee may ſee in *Dauid*, in temptation and diſtreſſe feeling the abſence of the ſpirit, and Gods eſtranging of himſelfe from him, he prayes, *Lord, lift thou vp the light of thy countenance*, ſtriuing to recouer his loſſe. But how, and by what argument? by the experience of the ioy which formerly he had felt in the apprehenſion of Gods fauour; *Thou haſt giuen me more ioy then they haue had in abundance of Corne and Oyle.* Loe, the ioy that *Dauid* had felt in Gods fauour in time paſt, ſet his teeth on edge after it againe: a notable propertie of true ſpirituall ioy; it makes vs cleaue faſt to God, who is the matter of our ioy, euen then when either he is departing from vs, by with-drawing his face from our eye, or we are departing from him, by with-drawing our necke from his yoke: we haue an example in the *Apoſtaticall* Church of the *Iſraelites*, conceiuing a purpoſe of returning againe to the Lord, for that it was better with her before, then ſince her reuolt. And ſo the *Prodigall Sonne*, when he was pinched with famine, calling to minde the former good fare at his Fathers houſe, reſolueth thereVpon to returne home againe. Hence it was that Chriſt, going about to recouer the Church of *Epheſus*, ſomething fallen, he puts her in mind of her former eſtate, and the happie priuiledges thereof which now ſhee wanted: *Remember from whence thou art fallen, and repent, &c.* That is, conſider what kind of eſtate thou waſt in, in the time of thy firſt loue, how full of peace, ioy in the Holy Ghoſt, libertie of ſpirit, &c. and then, repentance and doing the firſt workes will follow. For hee that hath once taſted of the ſweet of this ioy, is ſo affected therewith, that with *Paul* he would rather die then loſe it. And therefore feeling

Hoſea 2.7.

Luke 15. Reuel. 2.5.

ling it to bee ſomething eclipſed by his falls, he can neuer be at reſt, till by renewing of his repentance, he be againe repoſſeſſed of it. But now it is farre otherwiſe with the baſe counterfeit ioy of the *Temporarie* beleeuer. The true beleeuers ioy ariſeth from a through apprehenſion of Gods mercy by Faith, from a through feeling of the warmth of the *Euangelicall wine*, cheering him euen at the very heart, and therefore this ioy obtayned the chiefetie and ſoueraigntie in his ſoule; for the ioy in outward things was but as a ſhadow, and in them as before was ſaid, hee reioyced, *as though he reioyced not*. Hence it then commeth to paſſe, that ſinne hauing prophaned, and ſomething obſcured his ioy, notwithſtanding all outward comforts in great abundance preſent themſelues, and their ſeruice, yet they are in his account but miſerable comforters: no, for all them he droupes, and hangs downe the head, and *hangs vp his Harps*, remembring the *comforts of Sion*, and thoſe ſweet *Songs of the night*, wherewith God was once wont to fill his mouth, he begins to thinke with himſelfe: O in what happy caſe was I, when I walked faithfully and vp rightly with my God! O the ſweet Songs of the night, and heauenly inſpirations of the Almightie! O the gracious viſitations of the Spirit, and teachings of the reines in the night ſeaſon! How was I then fed with the bread of Angels, and feaſted with the daintieſt of thoſe heauenly Delicates? Why then doe I depriue my ſelfe of all theſe comforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore taſted ſweetneſſe? But now the *Temporaries* ioy ariſeth onely from a very ſlight and ſuperficiall apprehenſion of the promiſes, onely from a ſipping of this wine in the mouth, and not from any operation thereof at the heart: and therefore his ioy, as we ſhewed, was greater in outward things then in ſpirituall: and hence it comes to paſſe, that when for the retayning of theſe temporall comforts, he begins to fall, his ſpi-

Pſal. 137.

Pſal. 77. 6.

ritual ioy, by this means once interrupted, quite dieth: for it was not of that force, to leaue ſo deepe an impreſſion in his heart, as that afterward he ſhould be affected with the remembrance thereof, in ſo powerfull a manner as thereby to be rayſed vp againe, to ſeeke the Lord afreſh by a renued act of Faith & Repentance. But the ioy & comfort of the true beleeuer had ſuch a quickning & reuiuing vertue in it, that he cannot but remember it, euen in his more grieuous fals, & with the Prophet, in the remembrance thereof, ſay, *I will neuer forget thy precepts: for by them thou haſt quickned me*

Pſal. 119. 93.

4. Vnſeaſonable haſtineſſe.

Fourthly, The ioy of true Faith, is a more orderly, and leiſurely ioy, it comes not all on the ſodaine, but vſually by certaine ſteps and degrees, in this manner. Firſt, the beleeuer ſees his owne ſinfull wretchednes, cleerely repreſented to his eyes in the glaſſe of the Law, and thereupon agaſt with ſo feareſull a ſight, he is in great diſtreſſe, feeling how bitter and burdenſome his ſinnes are: for which being throughly pricked and perplexed in conſcience, and knowing there is no remedie but Faith in Chriſt, hee beginneth to hunger for Chriſts righteouſneſſe, and for Faith to apprehend it, yawning in his deſires, euen like the dry and thirſtie ground. This Faith when at length he hath got by many ſtrong and loud cryes, ſent vp to the throne of grace, he feeleth his minde calmed, and beginneth to reioyce in the ſaluation of the Lord. An example of ioy thus wrought, we haue in thoſe Conuerts of *Peter*, who were firſt pricked and wounded in Spirit, crying out to the Apoſtles for ſome reliefe; and then afterward, hearing the promiſes, and receiuing the Sacraments, they were repleniſhed with the ioy of the Holy Ghoſt. But the *Temporaries* ioy comes not ſo ſlowly, but it ſprouteth forth like *Ionas* Gourde, ſodainly in one night. And therefore in the Parable it is ſaid, that the ſeed in the ſtonie ground incontinently ſprung forth. And in the expoſition of the Parable, Chriſt ſayes, that *immediately* vpon the firſt hearing, without any touch

Acts 2. 37. 38, 46.

εὐθεως.

touch of Conſcience, without any through humiliation going before, *they receiue the Word with ioy.* But the good ground brings forth, as other of her fruits, ſo this of ioy, *with patience*, as *Luke* hath it: or as the Greeke word may beare, in *expectation*, or *tariance*; namely, for the fit ſeaſon. It is ſpoken (I take it) in oppoſition to the ſtonie ground, which was ſaid to bring forth preſently vpon the receit of the Seed. But the good ground doth rather reſtrain, or keepe in it ſelfe, doth not ſo ſuddenly put forth it ſelfe, as the ſtonie ground, but retaines the ſeed within, till the iuſt time of bringing forth bee come. Wherefore this ouer violent haſtineſſe, that is in our *Temporaries* ioy, and ſo alſo other of his graces, giueth vs iuſt cauſe to ſuſpect them as deceitfull, and to feare in them the truth of the common Prouerbe, *Soone ripe, ſoone rotten.* As in Trauellers, hee that at the firſt is ſo free and frolike, and ſpurres it, and gallops it ſo luſtily, hee ouer-takes indeed many in the way, and leaues them behind; but at length his Horſe is tyred, and then hee is ouer-taken, to his ſhame, of the more ſober and moderate Rider, whom ere-while hee paſſed by, as an ouer-flow companion: ſo in this ſpirituall iourney our Sauiour noteth it, that *many of the firſt* that out-ſtript their *fellowes, ſhall be laſt*, when the laſt ſhall be firſt. How farre was *Iudas* at firſt, before *Nichodemus? Nicodemus* came cloſely, and by ſtealth to Chriſt, and was onely a night profeſſor; *Iudas* followed him openly in the day, in the ſight of all men: when *Nicodemus* was but a ſlow *Scholler*, ſcarce capable of the firſt Elements of Chriſtianitie, as namely, of the doctrine of *Regeneration*, *Iudas* was a forward and zealous Preacher: And yet at laſt, *Nicodemus* that was *laſt*, became *firſt*: and *Iudas* that was *firſt*, became *laſt*: when *Iudas* did treacherouſly betray Chriſt in the night, hee did faithfully profeſſe him in the day, and when *Iudas* his great faith was turned into helliſh Deſpaire, then hee went and hung himſelfe; then

ἐν ὑπομονῇ. Luke 8 15. expounded.

Mat.19.30. Iohn 3.

did *Nicodemus* his little faith, become ſtrong and bold, that hee durſt openly begge, and honourably burie the bodie of Ieſus. Hee that runnes ouer eagerly at the firſt beginning of his race, quickly runs himſelfe out of breath, and cannot poſſibly hold out. Vntimely fruits, children that come before their time, are vnſhapen, and deformed children, and doe not liue. So are theſe Temporaries, whoſe graces come out of the wombe, before they haue their iuſt conception, miſ-ſhapen, and deformed Chriſtians, and ſuch kinde of graces quickly vaniſh: It fareth with them as with children that are too timely wittie and wiſe aboue their age; of whom wee ſay, and experience ſhewes as much, they are not long liued: when wee ſee a Chriſtian, at the very firſt daſh breake forth into zeale, aboue the age of his Chriſtianitie, it is but an ill ſigne, a preſage of no durable ſoundneſſe. The flattering of the Sun rayes often drawes forth the bloſſomes very earely: but afterward come cold nips, and then all is marred, and it had beene better they had not beene ſo forward. It is good then for Chriſtians, that would not deceiue themſelues, to take heed of the ſtonie grounds ouer-forwardneſſe; in their firſt beginnings to be wiſely moderate: when they are but children in Chriſt to ſpeake, and doe as children, and as *Dauid* ſpeaketh in another caſe, not to vndertake, or venter on things too high for them, rather to imitate *Pithagoras* Schollers, of whom the beſt and moſt towardly were to hold their peace for the two firſt yeeres, and not before thus throughly ripened, to ſhew themſelues. Then may they haue ioy as of other of their gifts, ſo of theſe ioyes and feelings which now we ſpeake of. But the *Temporaries* reioycing is not good. Though God giue him ſome taſts and feelings, yet they are not as any earneſt of a greater payment to follow, ſo as they are to the Elect, euen the firſt fruits, promiſing an ample Harueſt, but onely a *ſay* of precious wares, which oftentimes is giuen to

1.Cor.13. Pfal.131.

*Gel.noct.Att. lib.1.*

Chap-

Chapmen that neuer buy, and purchaſe the whole: for this ioy wanteth both *ſincerſtie*, being defiled: *fulneſſe* being ſleight and defectiue: *ſtrength* being faint and feeble: *moderation* being vnſeaſonable, forward and haſtie. And therefore, though a kinde of ſpirituall ioy, yet for this deceit, deſerueth the ſame checke wherewith *Salomon* rebuketh the carnall, *Thou art madde, what is it that thou doeſt?* Eccleſ. 2.

## CHAP. VI.

### *Of the deceit of the Temporarie Beléeuers ſorrowes and deſires.*

THe deceits that are in the Temporaries *Faith* thus opened, wee come in the next place, to ſpeake of his deceits in the matter of Repentance. Where it cannot be denied, but that hee may goe very farre in the probable reſemblance of Repentance; inſomuch as he himſelfe, as well as others, may thinke hee hath in truth repented. To examine this more particularly, in the particulars of Repentance, and firſt in that which is inward, and then in that which is outward therein. 2. His repentance.

Firſt, For the *inward practice of Repentance*, there are two ſpeciall things wherein he deceiueth himſelfe, *Sorrow*, *Deſire*. The former reſpecting time paſt: the latter, time, preſent, and to come. 1. Inward, in his

Firſt, For his *ſorrow*, he is wondrous wide, he feeleth, no doubt, oftentimes ſome remorſe, the prickes and ſtings of an accuſing conſcience, as it were the arrowes of the Almightie ſticking in his ribbes: and hereupon concludes hee hath his part in godly ſorrow. But exceeding falſely, and deceitfully: For, who feele greater gripes, and 1. Sorrow. Proued falſe.

and pangs of vpbraiding, and vexing conſciences, then do the Diuels themſelues, and the moſt deſparate reprobates? So that if the reaſon were good, they alſo ſhould haue godly ſorrow. Indeed theſe compunctions of heart, theſe horrours, and terrours in the Elect are a notable *preparatine* to godly ſorrow, and and they are as the prickes of the needle, making way for the thred: as wee may ſee in the example of that troupe of Saint *Peters* Conuerts: neuertheleſſe they are to be diſtinguiſhed from *repentance* it ſelfe, as being common to the reprobate, with the Elect. Therefore, as the ſicke patient ſhould deceiue himſelfe in thinking he had taken a ſufficient purge, becauſe hee hath taken a preparatiue; or as hee ſhould deceiue himſelfe, that ſhould thinke he were entered farre enough into the houſe, that ſtands onely in the *Entry* or the *Porch*; ſo doth here our *temporarie* delude his ſoule, miſtaking ſome *preparatorie*, and *introductorie* workes vnto repentance; for repentance it ſelfe. For notwithſtanding thoſe *Penitentiaries* in the Acts were miſerably wracked, and tormented in conſcience, and felt the two-edged-ſword of the Spirit piercing through their ſoules, yet when they demanded of *Peter*, what they ſhould do, namely, to be eaſed of their preſent diſtreſſe, receiued this anſwer; *Repent*: belike then they had not repented as yet, for all the ſmart of their rubbing and galling conſciences. Nay, marke how *Peter* preſcribes *repentance* as the onely ſouereigne remedy to releeue them in that their agony. Lo then yet a fouler and groſer deceit, to take the *diſeaſe* for the *remedy*, to think that becauſe they haue the wound curable onely by the *Balme of Gilead*, therefore they haue the Balme it ſelfe. So alſo our *Sauiour* calleth ſuch as are in this caſe, men *heauy laden* and wearied with the burthen of ſinnes guilt, and bids them come vnto him. A man therefore may be burthened with the ſenſe of ſinne, and yet (as yet) not come to Chriſt. Yea, there is a great diffe-

Act. 2. 37.

*Videbucerum in* Matth. 4.

Matth. 11. 28.

difference betwixt being thus heauie loaden; and comming to Chriſt, as betwixt hauing a burthen on ones backe, and the hauing of it taken off: for therefore doth Chriſt call ſuch to come vnto him, that by this meanes they might be eaſed. And yet more plainely doth our Sauiour cleere this, when he ſaith, that he came *to call ſinners* (vnde ſtand it of ſinners laden with the burthen of their ſinnes, ſeeing and bewailing their miſery) *to repentance*. Therefore, to feele ones ſelfe a ſinner, and to bee touched with the ſenſe of our miſerie, is not alwayes repentance. And in the place fore-alledged, *Mat.*11.28. he bids ſuch as are laden with ſinne; that is, ſuch as feele the ſmart of ſinnes guilt preſſing the conſcience, euen them he bids to learne humilitie: which ſheweth that a man may be affected with ſome ſenſe of ſinne, and yet not truly humbled in godly ſorrow. But that his deceit, in thinking hee hath godly ſorrow, may the better appeare, let vs briefly examine it by the *Properties of godly ſorrow.*

Matth. 9. Hnd diſcouered by the markes of godly ſorrow. Which are

First, *Godly ſorrow* reſpects the *ſinne* more then the *puniſhment*, and maketh the repenting ſinner to bee of this minde, that he cares not what outward puniſhment hee indures, ſo that he might feele the guilt of his ſinne waſhed out of his conſcience, and behold the louing countenance of God in Chriſt. The voyce of godly ſorrow is that of *Dauid*, *Take away the treſpaſſe of thy ſeruant*. It is the *treſpaſſe* he would haue taken away: for as for the *Puniſhment*, how he ſtood affected; let his owne words afterward witneſſe when he ſpeakes thus to God, *let thine hand be vpon me and my Fathers houſe*. But it is onely the puniſhment either felt, or feared, that cauſeth that howling and crying, which ſometimes is in the wicked *Temporarie*, as *Eſau*, *Ahab*, *Iudas*, *&c.* The voyce of this baſe ſorrow, is that of *Pharoah*, *Take away this plague*, namely, of the outward ſcourge, not, *Take away this hard heart*, a greater plague then any: yea, then all the ten plagues.

1. To reſpect the ſinne moſt.

2. Sam. 24.

plagues. Marke the difference betwixt *Pharaoh* and *Danid*; the *ſlaues* griefe, which is for the whip; and the ſonnes, which is for offending his kind and louing father. The one is the griefe of *loue*, the other of *feare* and *hatred*.

2. Durablenes. Pſal. 51. 3.

Secondly, *Godly ſorrow* is laſting and durable, *My ſinne*, ſaith *Danid*, *is euer before me*. Their humiliation is a continuall act, renewed daily; inſomuch, that if they ſometime through weakeneſſe omit it, they recompence it with an extraordinary meaſure thereof afterward. The Prophet elſe-where complaineth, that his *teares* were as his *ordinarie food*. which if men omit one day, they eate the more for it the next. But the ſorrow of theſe *temporaries* are *agueiſh* and comes onely by *fits* and *ſtarts*. Yet herein not agueiſh, that Augues are conſtant in their fittes, and ſome of them hold long, theſe ſorrowes are very vncertaine and momentany. They may be ſometimes, as a graue Diuine ſpeaketh, *Sermon-ſicke*, but no otherwiſe then men are *Sea-ſicke*, who are preſently well againe, when they come to a ſhoare. Here then is the deceit of the *Temporarie*, that thinkes he hath ſorrowed enough, if that at any time he feele any *pangs* of theſe paſſions, any *qualmes* of griefe, any ſmall workings of ſorrow to diſquiet him but a little. Alike, as if one, feeling the fleſh to ſmart after the plaiſter newly applied to the ſoare, ſhould preſently take off the plaiſter, and thinke it had wrought enough; whereas the plaiſter muſt lie on ſtill, till it haue eaten out the corruption wholly. And ſo muſt this corroſiue of godly ſorrow, applyed once to the feſtered ſoares of our ſinnes ſtill remaine with vs, till they be throughly healed, that is, to our dying day; and then all *teares*, euen the teares of godly ſorrow it ſelfe, *ſhall be wiped away*, but not before.

Pſal. 42. 3.

Reuel. 7. 17.

3. Driuing to God.

Thirdly, godly ſorrow, yea the very firſt ſeedes and preparations thereof, thoſe terrours and horrours that are in

in the conſciences of the Elect, they ſtill driue them to God, and fit them for the hand of God, to be wrought and framed thereby. As we may ſee in them whom *Peters* Sermon pricked. Their wound made them ſeeke for phyſicke, and draue them to the Phiſitian, to the men and Miniſters of God. Now *Iudas* alſo his terrors of conſcience: ſo alſo had *Saul* his. But whither did they driue them; The former not to Chriſt, but to the enemies of Chriſt, the high Prieſts, and the Diuell. to whom he went, when he went to the halter. The latter alſo, not to prayer, not to God, not to the men of God, but the Muſicke, to the Harpe, at the laſt, to the Witch of *Endor*, to the Diuell. So they draue *Caine* to the building of Cities, thinking to deceiue thoſe terrours by that imployment of his minde. Thus alwayes doth the *Temporarie* when God ſhootes his arrow into the ſide of his conſcience, flye from him: as a Dog from him that ſtriketh him with a cudgell, and ſeekes any where rather for reliefe than at his hands: for ſuch is his deſpaire, whereof he is ſwallowed vp, and ſuch is his deſperate malice and hatred againſt God in this caſe, that hee cannot ſo much as whiſper the leaſt ſillable to him. It is otherwiſe with the Elect of God. *Paul* being fearefully wounded and confounded in his minde, could yet then ſay to that God that did all that vnto him, *Lord what wouldeſt thou haue me to do?*

Gen. 4. 17.

Acts 9.

Fourthly, godly ſorrow worketh *Repentance*, a change and alteration of heart, cauſing vs to hate ſinne, and loue righteouſneſſe. And the reaſon is, for that in godly ſorrow the heart is moulten, and wholly liquified and diſſolued, and ſo being made ſoft and tender, receiueth the ſtamp and impreſſe of Gods Spirit. But in theſe our *Temporaries* no ſuch matter. They may other-while ſhed a few *whooriſh* teares, and *hang downe the head like a bul-ruſh for a day*, with thoſe *Iewes*: but filthy ſwine that they are, after they haue waſhed himſelues (in the waters, one would haue thought

4 Torrent vs. 2. Cor. 7. 10.

Eſay 58. 5.

thought of *Repentance*) they returne preſently to their
1. King. 21. 27. wallowing in the mire of their former filthineſſe. *Ahab* faſts and pincheth his carkaſe with ſacke-cloath, and goes creeping and crouching; but had hee euer truely repented for oppreſſing of poore *Naboth*, would hee ſo ſoone after haue fallen into the ſame ſinne of oppreſſion, in the vn-
1. King. 23. 26. iuſt impriſonment of the holy Prophet *Michael*; where the circumſtance of the perſon oppreſſed, addeth weight to the ſinne? If it had beene true repentance, his hand would not ſtill haue remained *bloudie*, not his eare *vncircumciſed*, to diſtaſte the wholeſome Prophe ſies of faithfull *Michaiah*. *Eſau*, euen in the middeſt of his yelling,
Gen. 27. 34. 36. falſely accuſeth *Iacob* his brother for coſenage, ſeeketh to haue a bleſſing ſeuered from his brothers, aud carrieth a vindictiue minde againſt him, purpoſing to murther him.
Acts 24. 6. 27. Yea *Fœlix*, when ſtrucken with the maieſtie of the word in *Pauls* mouth, ſo that he trembled againe for feare, yet then euen he remained the ſame couetous *Fœlix* that before: at the very inſtant he trembled, hee coueted and expected a bribe of *Paul*, when he gaue *Paul* ſome occaſion, to expect repentance of him. Thus alſo when Gods
Nu. 14. 39. 40. threatnings in the miniſterie of *Moſes* wrung *teares* out of the Iſraelites *eyes*, yet they could not wring *rebellion* out
Deut. 1. 40. 41. of their *hearts*: for being threatned to die in the wilderneſſe, for their thoughts of returning into *Egypt*, and therefore commanded not to go the next way to *Canaan*, but to go backe againe into the deſart, that ſo the denounced ſentence might be executed; they ſeemed much to be moued herewith, and humbled themſelues in weeping and confeſſion of their ſinnes: but yet for all this, they would by no meanes be perſwaded to obey the commandement of not going on ſtraight forward toward *Canaan*. The like is to be thought of *Iudas* his griefe: for all that, ſtill hee remained the ſame old *Iudas* that before. There was not any true hatred of his ſinne wrought in his heart; for

then

then he could not haue added murther to murther. Nay, if he had liued, he would haue beene ready to haue played ſome new pranke. Thus it is with all *Temporaries*. Though they ſhed riuers of teares, though *they water their couches*, and euen *bathe* and *ſoake* themſelues in this ſalt brine, yet for all this they remaine vnſeaſoned and vnmortified. Their *Leopards ſpots* ſtill remaine vnwaſhen; their *Blackmore*. hide vnchanged. But godly ſorrow is of that nature, that the ſoule once drenched, and baptized with the teares thereof, receiueth ſuch a *tincture* and *die* of grace, that will neuer after out. There is no diſtillation of hearbes ſo precious for the curing of bodily, as this of godly ſorrowes, teares for the healing our ſoules infirmities. The ayre is not ſo cleared, when the cloud is diſſolued by raine, as the minde, when the cloudes of our iniquities are diſſolued by the raine of repenting teares. Theſe waters are the red Sea, wherein the whole armie of our ſinnes is drowned. But for that theſe waters in the *Temporarie* are but ſhallow, and want their iuſt depth, therefore his ſinnes are not *choaked*, but rather deliciouſly *bathed* therein. And ſo much for the temporary ſorrow. In the Elect.

His deſires are no leſſe deceitfull. *Deſire* is rekoned by *Paul* among the fruits or parts of repentance. And in *Temporaries* there ſeeme oft-times to bee good motions, diſpoſitions, and deſire after good things. They in the Goſpell, hearing the excellent diſcourſe of our *Sauiour*, concerning the heauenly manna, cried out as afflicted therwith, *Lord, euermore giue vs of this bread.* And *Agrippa* was ſo farre wrought vpon by *Paul*, that he ſaid, *Thou almoſt perſwadeſt me to become a Chriſtian.* But theſe deſires of the temporarie are not ſound: For, 2. Deſires diſcouered. 2. Cor. 7, 11. Iohn 6. Acts. 16, 28.

Firſt, true deſires are no *faint* deſires, but ſuch as make vs faint, they are ſo eager and earneſt; like the deſires of couetous men, who with *Ahab*, will be ſicke for their neighbours vineyard, they long for it ſo deſirouſly: And there- By their, 1. faintneſſe.

1 Cor.14.1. therefore the Apoſtle ſaith, *Couet after ſpirituall things*; yea, like the deſire of *Rahel* after children, which made her ſay, *Giue me children, or I die.* See it in *Dauid*: *Like as the Hart brayeth after the riuers of water, ſo doth my ſoule after thee, O God.* And againe, *my ſoule deſireth after thee like the thirſtie ground.* But our *Temporaries* deſires are nothing ſo ſtrong: hee doth not as God commands, *open his mouth wide*; and cannot ſay with *Dauid*, *My heart breaketh for deſire to thy iudgements*; nor with the Church *I am ſicke of loue*; nor as *Siſera* in his naturall thirſt, *I die for thirſt, giue me drinke*: for this is the nature of ſtrong and feruent deſires, to be ſo impatient of delay, that they commonly verifie *Salomons* Prouerbe, *The hope that is deferred, is the fainting of the ſoule.* Therefore our Sauiour bleſſed indeed thoſe that hunger and thirſt for his righteouſneſſe, but yet ſuch as hunger and thirſt in *mourning*, which was that he required before vnto bleſſednesſe. The bleſſed deſires then are onely thoſe which are ſo *affectionate*, that they make the deſirer to mourne, feeling his deſire not to be fulfilled: but now our *Temporarie*, though hee deſire grace, yet hee feeleth not heartie griefe in the want of grace, this neuer troubles him, it neuer breakes his ſleepe: Therefore his, deſires are not right.

Pſal.43.1. Pſal.143.7. Pſal.81.10. Pſal.119.20. Cantic.2.5. Prou.13.12. Mat.5.4,6.

2. Lazineſſe. 2. True deſires of good things are exceeding painefull and laborious, in auoyding all hinderances, and in vſing all good helpes and furtherances. Therefore our Sauiour compares them to the naturall deſires of *hunger* and *thirſt*: Now *hunger* (as we ſay) will *breake thorow a ſtone wall*: it will make a man eat his owne fleſh, rather then to bee ſtarued: And *Dauids* thirſt made him venture the liues of his three worthies. In nature the *concupiſcible* facultie is ſeconded with the *iraſcible*, our *deſire* is backed with our anger; ſo that being croſſed in our deſires, our anger preſently is vp in armes, and laboureth the remouall of that which croſſeth: So fire beſides its *light*, whereby it deſireth,

Mat.5.4.

deſireth, as it were, the higheſt place, hath alſo *heat*, to conſume all obſtacles that withſtand his aſſent. But now our *Temporaries* deſires are nothing elſe but idle, lazie, and lusking wiſhes, ſuch as the ſluggards, whereof *Salomon* thus ſpeaketh. *The deſire of the ſluggard ſlayeth him; for his hands refuſe to worke.* And againe, *The ſluggard luſteth, but hath nought.* Why? Becauſe the Lion in the way terrificth him; the toyle of working skares him: he would faine haue meat, but hee will not worke: and ſo thoſe in the Goſpell would faine haue the heauenly bread, *Lord, euermore giue vs of this bread,* but they will not (as Chriſt tells them) take the paines to come vnto him by faith for it: for God hath appointed, that as in the naturall, ſo alſo in the ſpirituall life, *In the ſweat of thy browes thou ſhalt liue.* But our ſluggiſh Temporarie will none of that; he deſires and deſires, but ſtill lies lusking in his bed, gaping and ſtretching himſelfe, like the doore that turnes vpon the hinges, but yet hangs ſtill vpon them, it comes not off for all the turnings; ſo he, for all the turning of his heart in faint and weake deſires, ſtill hangeth faſt vpon the hinges of his ſinnes, and cannot poſſibly come out of the power of iniquitie: ſeeing many rubs in the way of his deſires, he hath no ſpirit or courage to goe about to remoue them, to breake thorow the hoſt of the ſpirituall Philiſtimes, for the getting of the ſpirituall waters: Hee can wiſh with *Balaam, O that my ſoule might die the death of the righteous!* But hee doth not alike deſire the life of the righteous. If he deſire vertue, yet not the meanes that ſhould bring him to it; and thus deſiring vertue, hee pines and periſhes in the want of it: *Hels mouth it ſelfe,* as one ſayes, *is full of ſuch ſleight and ſlothfull wiſhes:* Such as were his in the Goſpell, that hearing *Chriſts* heauenly diſcourſe, cried out, affected therewith, *Bleſſed are they that eat bread in the Kingdome of God*; But, as our Sauiour there ſhewes in his anſwer, they ſuffer euerie light

Pro 21.35,26.
Pro.13.5.
Ioh.6.34,35, 36.
Num.23.10.
*Virtutem exoptant, contabeſcunque relicta.* Perſ.
Luke 14.15.

occaſion of Farmes, Oxen, Wiues to detaine them. And ſo as the *Temporaries* deſire is an *idle*, ſo alſo it is a *diſobedient* deſire, that will not ſubmit it ſelfe to Gods commandement in the vſe of the meanes: but the true beleeuers deſire is *laborious*, and ſo *dutifull*, ſubiecting it ſelfe to the vſe of the meanes commanded, and as earneſtly deſiring thoſe *meanes*, as the end it ſelfe, as *Dauid*, when raiſhed with the meditation of the good mans bleſſednes, preſently conceiued this deſire; not, O that I had this happineſſe! but, O that I could vſe the meanes to bring me to this happineſſe! *O that my wayes were ſo directed, that I might keepe thy ſtatutes:* And againe, *My heart breaketh for deſire to thy iudgements.*

Pſal.119,5.

Pſal 119,20.

3. Fickleneſſe.

3. True deſires are *conſtant*, as in *Dauid*, in the words laſt mentioned, *My heart breaketh for deſire to thy iudgements alwayes:* The reaſon is, becauſe true deſires are inſatiable. The good Chriſtian, though hee haue neuer ſo much grace, yet ſtill feeles his wants; and the more he hath, the more he deſireth, and when theſe *ſpirituall riches* increaſe (contrarie to *Dauids* prohibition in the *temporall*) he *ſets his heart vpon them:* And therefore ſtill his ſoule imitateth the horſe-leeches voyce, that cry, *Giue, giue:* but the deſires of the *Temporarie*, although ſometimes for the time they may ſeeme violent, yet at length they vaniſh away as the morning deaw; as God himſelfe cenſureth thoſe good affections which ſeemed to bee in the Iſraelites. The motions and affections, which hee hath in good things, are not much vnlike to thoſe which the true beleeuer hath ſometimes in euill: For as he in temptation ſometimes may be tickled, and feele ſome pricking in his deſires to the way of wickednes, as once *Dauid*, when he began to entertaine thoſe thoughts, *I haue waſhed my hands in innocencie in vaine:* yet in concluſion hee quenches thoſe thoughts, and ſo mockes Satan, to whom hee made faire of comming to him, as *Dauid* did, when for all his

Pſal.61,10.

Prou.30,

Oſe 6,1,4.

his beginning to yeeld, yet in the end he came in with that *but*, or *yet*: *yet for all this I ſayd ere-while, God is good, &c.* To this our *Temporarie*, though otherwhile he may haue, as we ſay, a moneths minde to godlineſſe, and with *Agrippa* be halfe perſwaded to be a Chriſtian, yet the concluſion is, I will not leaue my former courſe, and ſo he mockes God, whom hee bore in hand, that hee would become his Diſciple,

## CHAP. VII.

*Of the deceits of the temporarie in the outward practice of repentance.*

HAuing thus detected the deceitfulneſſe of the *temporaries* repentance, in that which is *inward*, this Chapter ſhall be ſpent in ſhewing the deceit of that which is outward, both that which is in words, and in deeds: for the former, there are two ſpecialls, wherein the *temporarie* deceiueth himſelfe; *Confeſſion* and *Prayer*.

2 Outward in words.

1 Confeſſion.

1. For *Confeſſion*, it cannot be denyed but that it is a worthy ſeruice of a repenting ſinner, or elſe God would neuer haue promiſed ſo great a reward to it: *If wee confeſſe our ſinnes, hee is faithfull to forgiue.* *Iob* in the large Catalogue of his good workes, wherewith hee cheered himſelfe in that heauie agonie, amongſt the reſt reckoneth the confeſſion of his ſinnes for one, *If I haue hid my ſinne, as did Adam, &c.* And *Dauid* hauing ſaid, *Take away the treſpaſſe of thy ſeruant*, to make good that ſpeech, and to proue himſelfe Gods ſeruant, hee addeth; *for I haue done fooliſhly*; as ſome godly learned thinke, hereby intimating, that if he deſerued not to be called Gods ſeruant, in regard of his late ſinne, yet at leaſt, in regard of his latter

1 Iohn 1,9. Iob 31.33.

2 Sam. 24 10. cleered.

ſeruice of confeſſion: yea elſewhere when only a purpoſe of confeſſion conceiued by him, Gods care was in his heart, before his confeſſion was in his tongue; *I thought I would confeſſe my ſinne, and thou forgaueſt me:* for as onely the man wakened out of his dreame can tell his dreame, ſo onely the man awakened out of his ſinnes by repentance, can truly confeſſe them. Wherefore, howſoeuer *temporaries*, and vnregenerate men may make an outward confeſſion, as *Saul*, *Iudas*, *Pharaoh*, and others did, yet the truth is, there is much guile in their confeſſions.

Pſal. 31. 4.

*Vt ſomnium narrare vigilantis: ſic peccata confiteri verè pœnitentis eſt.* Auguſt.

1. True confeſſion muſt come, as we ſee in the Publicane, from a touched and troubled ſoule, from that broken and bleeding heart of *Dauid*, from that melting and relenting heart of *Ioſiah*: This is the *Sacrifice which the Lord will not deſpiſe*. But our *temporarie* knowes it not, the paine of the wracke onely wrings the confeſſion from him, not the mercie of that ſweet God, whom hee hath offended: And therefore, as we ſee in *Pharaoh*, when he is off the wracke, he begins to ſing another note, and to vnſay and call in, in a manner, his confeſſion.

Diſcouered, becauſe it comes neither from 1 A broken

2. It muſt come alſo from a beleeuing heart, laying hold vpon mercie: As *Dan. 9. 9. Yet compaſſion and forgiueneſſe is with the Lord, albeit we haue rebelled againſt him.* And *Ezra* 10. 2. *We haue treſpaſſed, &c. yet now here is hope in Iſrael concerning this*, namely, for the forgiueneſſe of this ſinne. This the temporarie in his diſtreſſe cannot doe, *Iudas* could ſay, *I haue ſinned*, but for his life he could not adde thoſe words of *Dauid*, *Take away the ſinne of thy ſeruant*. Nay he could not ſay that confeſſion, *I haue ſinned, to God*, but onely to the High Prieſts: for he was wholly ſwallowed vp of deſpaire. His repentance was a deſperate repentance, not tempered with faith, ſo as is the true repentance. And therefore our Sauiour preaching repentance ſaith, *Repent and beleeue.*

2 Nor a beleeuing.

Marke 1. 15.

3. Confeſſion muſt come from an honeſt heart, purpoſing

3 Nor an honeſt heart.

ſing not to ſinne, that ſo with the confeſſion we may ioyne alſo the confuſion and ouerthrow of ſinne: *Hee that confeſſeth and forſaketh* (that is, hee that in the verie act of confeſſing forſaketh) *his ſinne, ſhall finde mercie.* This was the confeſſion of that good *Shecaniah*, *Ezra* 10.2,3. *Wee haue treſpaſſed, &c. Now therefore let vs make a couenant with the Lord, to put away all the wiues.* But how farre are the Temporaries from this, who when by confeſſion they haue ſeemed to diſgorge their ſtomackes, haue filthily with the dogge eaten vp their owne vomit againe? And ſo farre are they from this purpoſe of not ſinning, that they are fully ſet vpon ſinne, in confeſſing; as in thoſe *Iſraelites*, that ſaid, *Wee haue ſinned, wee will goe vp*; which was as much as if they ſhould haue ſaid, *Wee haue ſinned, we will ſinne:* for God in the former verſe had forbidden them to goe vp; yea, many of them preſume to ſinne, becauſe of their confeſſion; thinking by it to be eaſed, as the drunkard by his vomiting: And though ſome of them, in their good moods, and in ſome of their fits, may ſeeme, when they humble themſelues in confeſſion, verily to purpoſe amendment, yet theſe are no ſound, no ſettled, no ſincere and honeſt purpoſes, but ſudden flaſhings, conceiued by their deceitfull hearts, rather to auoyd the iudgements either felt, or feared, then truly to pleaſe God; and thus, becauſe the heart is not rent, together with the garments, therefore neither is the ſinne rent, but rather ſowne faſter together by that rending of the garment; and becauſe with that penitent *Publicane*, they ioyne not the *inward vniting* of the *heart* with the *outward knocking* of the *breaſt*, therefore this knocking doth not *batter* in peeces, but rather *conſolidate* and more firmely compact ſinne together.

Prou. 28.3,13.

Deut. 1.41.

Verſe 40.

*Tundens pectus & non corrigens vitia, illa conſolidat.* Aug.

2. Poynt, which the mouth performes, is *Prayer*: neither can it be denyed, but that the *Temporarie* may pray, and that as one would thinke, verie zealouſly, as no doubt

2 Praier diſcouered, becauſe

Luke 11.1. but *Iudas* did, together with his fellowes, all of them deſiring Chriſt to inſtruct them how to pray: neither onely may he doe this with others, but alſo ſolitarily, apart by himſelfe, as it is ſaid, the Phariſie went vp to the Temple to pray, as well as the Publicane, both of them to their priuate prayers, the Temple then, in regard of ceremoniall holineſſe, being the place, as well of priuate, as of publike prayer. It may ſeeme then our *Temporarie* is well: For it is onely the ſanctifying Spirit which teacheth to pray, who therefore is ſtiled the *Spirit of prayer*, and the children of God are vſually in Scriptures deſcribed by this, that they *call vpon the name of the Lord:* But alas, his prayers are not true prayers, they are turned into ſinne: For,

Luke 18.10.

Rom.8.26.

1 Not in more grieuous trials, Iob 27.10. Firſt, though he may pray to our thinking (and his owne too ſometime) verie feruently, yet *Iob* ſayes, *Will he pray alway?* No, in more grieuous trials his heart and hopes faile him; his mouth is ſtopt, hee is ſtrucke ſpeechleſſe, with the gueſt in the Parable, and hath not ſo much as one word to bleſſe himſelfe withall, who yet lauiſhed moſt luxuriouſly in abundance of words in the time of peace.

2 Not ſeeking Gods face. 2 Chro.7.15. 2. In prayer he ſeekes himſelfe, and not Gods glorie, they care not ſo much for Gods fauour as for their owne profit. Whereas the propertie of true prayer is that ſet downe by *Salomon*, *If my people, among whom my name is called vpon, ſhall humble themſelues, and pray, and ſeeke my face.* In prayer, *Gods face* and fauour is to bee ſought aboue all other things: and therefore our Sauiour teacheth vs both to begin our prayers with deſire of his glorie, *Hallowed be thy name*, and to end them with giuing glorie to him, *Thine is the kingdome, &c.* But the *temporarie* is not thus holily carried in his prayers with the reſpect of Gods glorie, with *Moſes* and *Paul*, preferring it to his owne ſaluation, but with *Selfe-reſpects*, and thoſe verie baſe; as may eaſily appeare by theſe two things; firſt, his prayers are more zealous and feruent with others, then alone

Exod.31.32. Rom.9.3.

alone by himſelfe: whereas the vehemencie of a true Chriſtian is then greateſt, when hee is ſhut vp in his cloſet, and hath God onely to bee witneſſe of it. This ſhewes, that pride and vaine-glory ſway him, not any true zeale to Gods glory: ſecondly, after prayer he hath no care to returne thankes; as in the nine Lepers, which cried, as loud as the tenth, *Ieſus haue mercie*, but returned not with them to giue thankes for their health; which ſhewed, they ſought themſelues onely in their prayers, and nothing eſteemed the loue of Chriſt: thirdly, he makes prayer the end of prayer; he prayes to pray, he reſts in his prayer, and doth not in good ſadneſſe vſe his prayer as a meane to preuaile againſt his ſinnes; he prayes idlely and lazily, and doth not, together with his lippes in praying, moue his hands, indeauouring for that he prayes; according as *Salomon* directeth, coupling together prayer to God and our owne indeauor, *If thou call for knowledge, and crie for vnderſtanding; if thou ſeeke her as ſiluer, and ſearch for her as for treaſure.* Loe, together with right crying and calling in prayer, there muſt bee ſeeking and ſearching in the vſe of the meanes: elſe we do but mocke God, and our ſelues much more, if we pleaſe our ſelues in ſuch prayers. And that which *Salomon* ſpeakes of other idle talke, will be true of the vaine prattle of ſuch ſloathfull prayers; *In all labour there is abundance, but the talke of the lippes onely bringeth want.* We ſhall ſtill remaine poore and beggerly in ſpirituall things, vnleſſe our hands beſtirre them, and labour, together with our mouthes, vnleſſe we riſe vp from our prayers, with a ſetled purpoſe to buckle our ſelues to our buſineſſe. As *Dauid*, after that he had prayed the Lord, that his wayes might bee directed to keepe Gods ſtatutes, and had inforced this prayer by certaine arguments, he thus ended it, *I will keepe thy ſtatuts*; whereas the *temporarie* beleeuer feeles no ſuch fruit of prayer, but rather ſayes ſecretly, I will lie in my ſinnes ſtill, againſt which I haue

*Illet dolet verè qui ſine teſte dolet.*

Luke 17.13.15.

3. Not directed againſt his ſinnes.

Pro.2.34.

Pro.14.23.

Pſal.119.5.6.7.

Verſe 8.

prayed, I will breake thy ſtatutes, which I prayed I might keepe. much like to S. *Auſten*, that before his conuerſion prayed to God for chaſtitie and continencie, but yet was afraid, as he writes of himſelfe, leſt God ſhould heare his prayer too ſoone, deſirous rather to haue his luſt ſatisfied, then extinguiſhed. Such kinde of minds haue the vnregenerate in their prayers, ſtill they loue their ſins, and would not for all their talke, leaue them by their good wills. And therefore do they ſo reſemble him in the Fable, that when his Cart ſtucke in the mire, called vpon his god for helpe, but yet lay ſtill, & would not ſtirre the leaſt of his fingers to helpe himſelfe; yea, and thoſe alſo that in their Sacrifices for health did riotouſly banquet againſt health; for while they pray againſt, they play and ſport themſelues in their ſins.

*Confeſſ. lib. 8. In exordio adoleſcentiæ petiebam à te caſtitatem, & continentiam, & dixerã, da mihi continentiam, ſed noli modo: Timebam enim de me citò exaudires, & ſanares à morbo concupiſcentiæ, quam expleri malebam, quam extingui.*

2. In deeds Reformation of life. Matth. 12.

Now, for that which is *reall* in the outward practiſe of repentance, namely, the reformation of life, the *temporarie* alſo may ſeeme to attaine hereunto: for in the Goſpell the *vncleane ſpirit* is ſaid to be *caſt out* of him, which is to be vnderſtood, in regard of outward reformation of his life, in that he leaueth his former ſcandalous courſes of drunkenneſſe, vncleanenеſſe, ſwearing, lying, open contempt of holy things, &c. and conformeth himſelfe to ſome more ſober and ciuill carriage. but yet this reformation is deceitfull, or elſe the vncleane ſpirit could not ſo eaſily re-enter *with ſeuen worſe ſpirits than himſelfe* into the party thus reformed, ſo that *his latter end ſhould become worſe than his beginning*. Now the deceit here is this, that our temporary taketh his outward abſtinence from ſinne for true reformation; which vnleſſe it proceed from the inward forſaking is naught worth. There muſt be *abhorring* of ſinne, as well as *abſtaining*; *loathing* as well *leauing*, in true reformation. A theefe when he is manacled, cannot ſteale, he abſtaines outwardly: and yet happily hath a theeuiſh minde ſtill: And a chained Lion, though he abſtaine from deuouring yet he hath his lioniſh nature ſtill

Proued deceitfull.

ſtill he hath not left that. Many leaue their ſinnes in like manner, being reſtrained by feare, ſhame, and ſuch like reſpects. Their hearts ſtill delight, and tickle themſelues in the thoughts of thoſe ſinnes. But true reformation of ſinne muſt proceed from the hatred of ſinne, and from the loue of Gods Law forbidding ſinne, as *Dauid* did. *I haue refrained* (ſaith he) *from euery euill way*; but why did he ſo? vpon what ground? to what end? *That I might keepe thy Word.* It was that loue of the Law which he had ſo pathetically a little before profeſſed: *Oh how loue I thy Law!* this was it that made him to refraine from ſinne, his affection toward the Word: and this was that he propounded to himſelfe, as in abſtaining from ſinne, in diſple ſing his owne corruption to pleaſe the Law, to obey the Law. *The Wolfe* (ſaith *Auſtin*) *comes* to the ſheepe-foold, "with a purpoſe to kill and eate: But the ſheepeheards "they watch, the dogges they barke, he can do nothing, "he takes away nothing, hee kills nothing: Yet as hee "comes, ſo he goes away, a Wolfe. What, becauſe hee "worried, and tooke away no ſheep, therefore he was a "Wolfe onely in his comming, and a ſheepe in his retur-"ning? No, the Wolfe comes furious, and returnes feare-"full, and yet a Wolfe as well in his feare as in hi furie. And ſo are many as wicked in their fearefull abſtaining from ſinne, as in their bold and furious committing of ſinne. Some alſo are diſabled by age, and yet it doth them good to remember their former wickednes, and to incourage others to the ſame. If baſe leauing of the outward act were enough, then theſe alſo were reformed. Others alſo ſurceaſe from ſome ſinne, becauſe a contrary vice hath got rule and poſſeſſion of them; as when the prodigall man becomes couetous. Is here any true reformation of prodigalitie? Others againe are interrupted in the practiſe of one ſinne, by reaſon ſome other ſinne diuerts them another way, as thoſe meſſengers did *Saul* from purſuing *Dauid*.

Pſal. 119.101.

*De verb. Apoſt. ſerm. 21. Lupus venit ad ouile, ouium quærit inuadere, iugulare deuorare: vigilant Paſtores. Latrant canes nihil potuerit, non auſert, non occidit: ſed tamen lupus venit lupus redit. Nunquid quia quem non tulit, ideo lupus venit, & ouis redit? lupus venit fremens, lupus redit tremens, lupus eſt tamen & fremens & tremens.*

As

As thus, a man is couetous, but yet ambition and vaine-glory, being ſtronger, makes him leaue his baſe couetous niggardize. A man is giuen to incontinencie; but his pride and feare of diſhonour, carrying a greater ſway with him, bridle his luſt. A man is wickedly angry with his brother, but yet couetouſneſſe hath a greater hand ouer him than anger; therefore there is a gift in ſecret giuen him, hee is pacified. Here Couetouſneſſe controles, and checks, and reformes anger: Will you call this a reformation? No, this is, nothing, when one *tyrant* ouercommeth another, but when the lawfull *King* ouercomes him; not when one corruption preuaileth againſt another, but when *grace* preuaileth againſt it; when though there were no other reſtraint, yet ones one ſanctified heart would reſtraine and cauſe one to ſay with *Ioſeph How can I do this, and ſinne againſt God?* otherwiſe to deſiſt the outward act, can yeeld but poore comfort, to aſſure vs that we haue repented. *Dauid* had left the ſinnes of Murther and Adultery for all that ſpace of time that was betwixt the murther of *Vriah* and *Nathans* comming to him, which was a yeere almoſt he did not ſtill adde one murther to another, or one adultery to another; he did not all that while fall to it afreſh; but yet for all that he repented not vntill *Nathan* came and rouzed him. Excellently *Salomon By the feare of the Lord men depart from euil*: ſhewing, that whereſoeuer the true feare of God is wanting, there is no true departing from euill, though the outward act of euill be forborne Therefore when the godly are deſcribed by abſtaining from euill, with all the true ground of their abſtayning is ſet downe: as *Eccleſ.* 9.2. When the wicked man is ſet out to be a ſwearer, the godly man (by way of oppoſition) is ſaid, not ſimply not to ſweare, but to *feare an oath*: to ſhew that wicked men may refraine ſwearing, but not out of any feare of Gods commandement. This is proper onely to the godly: So *Prou.* 15.27. the godly are ſet out, not ſimply

Gen. 39.9.

Prou. 14.2.

ſimply by their not receiuing gifts, but by hating of gifts; to ſhew, that therefore they receiue not with the hand, becauſe they hate them with their heart.

## CHAP. VIII.

### *Of the deceitfulneſſe of the Temporaries obedience.*

WE haue examined the two former grounds, whereupon the *Temporarie* buildeth his opinion of himſelfe to be the child of God, and diſcouered the deceitfulneſſe of them both; namely, his *Faith* and *Repentance*: It remaineth that we ſhould do the like to his third ground; namely, his *obedience*, and ſo diſmiſſe him.

3. His obedience.

*Obedience* is two-fold; *Actiue*, in doing that which God commandeth: *Paſſiue*, in ſuffering that which God inflicteth. And the temporarie may ſeeme to haue both theſe.

1. Actiue, diſcouered.

Firſt, For Actiue, the *Temporarie* beleeuer may goe farre. There is no outward good worke, which a true beleeuer can do, but the Temporarie may do it alſo, and that in outward appearance with as great ſpirit and zeale as the true beleeuer: as in *Iehu*, who did not onely execute Gods iudgements vpon *Ahab*, and his houſe, and deſtroyed *Baal*, and his Prieſts, but did this (as others and himſelfe thought) with great zeale, and in the heate of godly indignation; ſo that to the outward eye, little difference betweene the ſpirit of *Iehu* in his reformation, and of *Ioſiah* in his. So *Herod* reuerenced *Iohn*, and did many things in obedience to his doctrine. So likewiſe did *Saul* reuerence *Samuel*, ſhewing great humility in hiding himſelfe, when to bee King, and after hee was King, great zeale and courage in reuenging the cauſe of

Marke, 6.20.

1. Sam. 13 10.
1. Sam. 10, 22.
2. Sam. 11. 6. 7.

of thoſe *Iabeſh* againſt *Nahaſh*, in fighting the battels of the Lord againſt the Philiſtims, & in deſtroying of Witches; great mercy alſo, and moderation, in ſparing and forgiuing thoſe wicked people that deſpiſed him, &c. Yet for all this, his end was fearefull, *God tooke away his mercy from him.* And therefore the obedience that ſeemeth to bee in this kind of men, is deceitfull: elſe God would not, as hee threatneth by the Prophet, *blot* it out, who according to *Nehemiahs* Prayer, wipes not out any of the good ſeruices of his children.

*1.Sam.13.&14 1.Sam.10.17. & 18.13.

2.Sam 7.15.

Ezech.18.24. Nehem.13.4.

By the notes of true obedience,

That this deceitfulneſſe may the better appeare, let vs examine our *Temporaries* obedience by the notes of true obedience, which are ſpecially three, *Sinceritie*, *Vniuerſalitie*, and a *ſettled Conſtancie*.

1.Sinceritie. Pſal.119.3. cleered. Ier.4.4. ex. pounded. Pſal.119.94. explayned. Aug. *in Pſal.* 118. *In libro ſapientiæ loquitur ipſa ſapientia, Quærent me mali, & non inuenient, quia oderunt ſapientiam. Quodquid eſt aliud quam oderunt me? Quomodo igitur dicuntur quærere quod oderunt, niſi quia non hoc ſed aliud ibi quærunt?*

Firſt, Sinceritie, when all *baſe*, and by *reſpects* laid aſide, onely the conſcience of Gods Commandement, and the deſire of his glory that ſwayes with vs. *Bleſſed are they that keepe his teſtimonies* (ſaith the Prophet;) but becauſe there may be much guile in keeping, he addes, *and ſeeke him with their whole heart.* The true keeping of the Teſtimonies is when we ſeeke God, and not our ſelues, in keeping; when, as *Ieremie* ſayes, wee bee *circumciſed to the Lord*, that is, in reſpect of Gods Commandement, and not the Magiſtrates, as it is with too too many. Hence that phraſe which is ſo frequent with the Prophet, of ſeeking *Gods Commandements, I am thine, ſaue me: for I ſeeke thy precepts.* Which implyeth thus much, that all that wee are to ſeeke in our obedience, and the Precepts themſelues, the thing ſpecially we are to ayme at, is obedience it ſelfe to the precepts: But Gods precepts may ſay to the *Temporaries*, yee ſeeke not vs, but your ſelues: As Chriſt ſaid to ſome of them, *yee ſeeke me becauſe of the loaues.* Some, *Prou.* 1.28. are ſaid to ſeeke God, and yet of the ſame men it is ſaid in the next verſe, that they hated the knowledge of God: how can they be ſaid to ſeeke that which they hate?

but

but that they ſought not God ſincerely, but onely for their owne eaſe ſake, to be deliuered out of their trouble; and ſo indeed they ſought not God, but themſelues: For all their obedience is either *ſlauiſh* or *mercenary*; ſometimes it is the obedience of the *bondſlaue*, ſometimes of the *hireling*, alwayes baſe, corrupted with ſome wry and wrong conſideration or other. Sometimes the *feare of man* workes it, as in *Eſaus* marrying no longer with the *Canaanites*; but with the poſteritie of *Iſmael*. *Moſes* noteth the ground of it to haue beene the conſideration of his Fathers diſtaſte of his *Canaanitiſh* wiues. Sometimes againe the *feare of Gods Iudgements*, as of the racke of an accuſing Conſcience, of the torments of Hell fire, &c. this holdeth vs to it. But heere that which the Apoſtle ſpeaketh concerning Magiſtrates Lawes, that wee ought to bee ſubiect, not onely for wrath, namely of the Magiſtrate, and the puniſhment which that wrath may inflict, but for *Conſcience ſcience ſake*, is true much more in Gods Law, that wee ought to performe obedience, not ſo much for wrath, no not for Gods owne wrath, and the puniſhment it will inflict, but though there were no Hell, yea, though there were no Heauen, of very conſcience, becauſe the LORD GOD hath commanded vs. Otherwhile againe the *Temporarie* obayeth vpon *hope of ſome good* that hereby may accrue vnto him, as profit, prayſe, and ſuch like. And here that deprauation of Satan hath his truth; *Doth* Iob *ſerue God for nought?* Doth *Saul* loue God for nought? No, it is for a Kingdome. Doth *Iehu* root out *Ahabs* race for nought? No, it is to confirme himſelfe in the Kingdome. Doth hee deſtroy *Baall* for nought? No, it is for glory in the World, that hee may *crake*, and call vp good *Ionadab* to applaud him and his zeale; *Come and ſee what zeale I haue for the Lord.* Thou deceiueſt thy ſelfe *Iehu*, it is for thy *ſelfe*: Therefore God ſayes afterward by the Prophet; *I will viſit the*

Gen. 28.8,9.

Gen. 28.8.

Rom. 13.5.

Iob 1.9.

Hoſea 1.4.

*bloud*

*blond of* Izreel *vpon the houſe of* Iehu. Though it were ſhed by Gods owne appointment, yet becauſe *Iehu* obeyed not Gods Commandement, ſo much as his owne ambition and pride in the ſhedding thereof; therefore God will not puniſh it as diſobedience, nor reward it as obedience. So likewiſe, though God commanded the burnt Offerings, the new Moones, &c. yet hee asketh the Iewes, *Who required theſe things?* Becauſe it was not the conſcience of Gods Commandement that moued them to performe thoſe ſeruices. And againe, *Haue yee faſted to mee?* to *Mee*, ſaith the Lord, becauſe it was not any true regard of Gods Word that cauſed them to faſt. Obedience in the Word is compared to fruit, and the doing of good workes is called the bringing forth of fruit. Now fruit comes of ſeed: Seed muſt firſt be receiued of the ground, before it can yeeld vs any Corne. This ſeed is the Word; the Commandement of God: Firſt, wee muſt receiue this ſeed before wee can bring forth any fruit: firſt, we muſt heare the Word, and by Faith apply vnto, and vrge vpon our ſelues the Commandement, and then obey. Obedience without reſpect of Gods Word, is but wilde *Oats*; it growes of it ſelfe, there was no ſeed ſowne to bring forth this fruit, and therefore it is not good. And ſuch is the obedience of the *Temporarie*; he heares not the Word though it ſpeake to him; neither doth he doe what hee does as to the Word; the Word indeed requires of him that hee does, but he does it not as hearing himſelfe requeſted by the Word, but rather by his owne corruption. If God had asked *Iehu* concerning his deſtroying of *Ahabs* poſteritie, *Baals* Prieſts and worſhip, who required this at his hands, hee might truly haue anſwered, vaine glorie, ambition, pride, policie. And here is the firſt detection of the *Temporaries* obedience.

Eſay 1.12.

Ezech.7.5.

2. Vniuerſality.

Secondly, Note of true obedience is *vniuerſalitie*. And this neceſſarily ſpringeth from the former: for if obedience bee *ſincere*, that is, if it bee performed onely becauſe of Gods

Gods Commandement, it muſt needs be *vniuerſall*, to one Commandement as well as to another: for there is the ſame diuine authoritie binding the conſcience in one as in another. And therefore truly it is ſaid, *Whatſoeuer is done for Gods cauſe is done equally*, becauſe the ſame God that commands one precept, commands alſo the other. Hence is that of Iames, *He that breaketh one Commandement is guiltie of all*; for the Law is wholly *copulatiue*: So that, as where many friends are linked together in a ſure bond of friendſhip, if you offend one of them, you offend all, all the reſt will intereſt themſelues in their friends quarrell; ſo is it with the Commandements, they are ſo knit and chained together, that when one is violated, all the reſt are readie as it were to take its part, and to enter into Gods Court their action of treſpaſſe againſt vs. Hence it was, that when ſome of the Iſraelites had broken the fourth Commandement in going out to ſeeke *Manna* on the Sabbath, God challenged them for breaking of all his Commandements; *How long refuſe yee to keepe my Commandements?* And *Ezechiel* reckoning vp many abhominations, faſteneth the imputation of all of them on him that had actually offended in one only. It is a remarkeable place, and therefore I will ſet downe the words at large. *If hee beget a Sonne that is a Thiefe, or a ſhedder of bloud, if he doe* [*any one of theſe things*] *though he do not al theſe things, but either hath eaten vpon the Mountaines, or defiled his Neighbours wife, or oppreſſed the poore, &c. Shall he liue? He ſhall not liue. Seeing he hath done* [*all theſe abhominations,*] *he ſhall die the death.* Here hee ſaith *all*; and yet before hee ſaid *one* onely, becauſe *breake one, and breake all; keepe one* truely and heartily, *and keepe all.* Whence it is that ſome one good action hath bleſſednеſſe aſcribed to it, as the *making of peace*, *Matth.* 5. becauſe of this *concatenation* of the Commandements, and the vertues therein commanded, that a man cannot keepe one, but hee muſt keepe the reſt; hee

*Quicquid propter Deum fit, æqualiter fit. Author operis imperfecti in* Math. *hom* 45.

Exod. 16, 28.

Ezech. 18. 10, 11, 12, 13.

hee cannot haue one grace, but he muſt alſo haue another. For there is a double both keeping and breaking of the Commandements, *habituall* and *actuall*. *Habituall*, in the *preparation*; *purpoſe*, *deſire* and *diſpoſition* of the heart: *Actuall*, in the *outward deed*. Now howſoeuer he that breakes one, breakes not all *actually*; yet breaking that one *habitually*, hee breakes them all *habitually*; his heart ſtands alike affected to breake any of the reſt, and whenſoeuer occaſion ſhall ſerue, he will breake theme. And howſoeuer he that keepes one, keepes not all *actually*; nay, he that keepes moſt breakes all *actually*; yet he that keeps one Commandement *habitually*, that is, in the *purpoſe* and *inclination* of his heart, hee keepes them all in the ſame manner, his heart ſtands honeſtly diſpoſed to the keeping of the reſt, he may ſay with *Dauid*, *My heart is prepared*. So that it may bee truly ſaid, the wicked doe breake euen thoſe Commandements they keepe, that is, they breake in regard of the fitneſſe and preparation of their hearts, thoſe they keepe ſometimes outwardly: And ſo in the ſame ſort, the godly keepe thoſe Commandements which actually they breake. The beſt of Gods children are often ouertaken with diuers ſinnes, and with ſome one more then with another, and ſo faile more in the breach of ſome Commandement then of another: yet ſtill they keepe that Commandement in regard of the *bent* and affection of their hearts; they conſent with *Paul to the Law*, euen in that Commandement they moſt breake, *that it is holy and good*. Now when we ſay true obedience is *catholike* and *vniuerſall*, the keeping of all the Commandements, it is to bee vnderſtood of this *habituall* obedience, when with *Dauid* we *looke towardes*, or *haue reſpect* to them all. Loe then the deceit of the *temporaries* obedience. Though they do many things, as *Herod* and *Iudas*; yet they liue in the *habituall* breach of ſome one Commandement at leaſt. As *Herod*, in the *habituall* breach of the ſeuenth Commandement, in his

Rom. 7. 16.

Pſal. 119. 6.

his *inceſt*: *Iudas* in the *habituall* breach of the eight, in his *couetouſneſſe*. Their hearts were ſet on thoſe ſinnes, and they drunke them in as the Fiſh doth water. They hated thoſe good Commandements of the Lord, that forbade thoſe ſins, and could haue wiſhed with all their hearts there had bin no ſuch Commandements: which ſhewed, that euen in thoſe Commandements they kept, as *Herod* in hearing *Iohn*, *Iudas*, *Chriſt*, their obedience was rotten & vnſound, and without all regard of Gods Commandement: for the ſame God that bade *Herod* reuerence *Iohns* Miniſterie in the ſecond Commandement, bade him alſo *poſſeſſe his veſſell in holines and honour*, in the ſeuenth. And if conſcience had made him loue the ſecond Commandement, ſurely it would not let him haue hated the ſeuenth Commandement. So *Iudas*, if he had truly hated other ſinnes, becauſe they were ſinnes, he could not then haue loued, & ſo liued in couetouſneſſe. And if Gods feare had made *Iehu* put downe *Baals* worſhip, he would not then haue ſtill retained *Ieroboams* calues, the ſame God forbidding both. Let the *Temporarie* then marke himſelfe well, and he ſhal find that in ſome point or other he hath a *diſpenſatorie* conſcience with Gods Word. And as Rogues vnder hedges, without the Magiſtrate, ſo he can make Licenſes to himſelfe without Gods warrant, to continue in this or that ſin. Whereby his prophane contempt of God is manifeſtly bewrayed, and his obedience in other things conuinced to be no obedience to God, but to man, or to himſelfe, or to that reſpect, whatſoeuer it is, that drew it forth.

Thirdly, Note of true obedience is *ſetled conſtancie*, when as the Scripture ſpeaketh, we *walke* in the Commandements of the Lord, and *exerciſe* our ſelues therein; as the wicked are ſaid to be *exerciſed in couetouſneſſe*, in that they conſtantly follow it, as the Artificer doth his Trade: But indeed the *Temporarie* doth not walke in theſe wayes, as doth the honeſt Traueller in the broad highway,

3. Conſtancie.

2. Pet. 2. 14.

but onely like to the Thiefe comes frisking and croſſing ouer them. His *obedience* is like the true Chriſtians *diſobedience*, which is not ſettled and rooted, but onely for a fit. The good Chriſtian quickly remembers himſelfe, and returnes to his courſe of godlineſſe, when through diſtemper hee hath begun to ſtray: and ſo the *Temporarie* Chriſtian as quickly returnes to his intermitted wickedneſſe, when ſometimes hee chances to *ſtumble* vpon Deuotion. His *Obedience* is a *moodie* and *paſſionate obedience*; ſoone forgot. It is like to *Sauls* affection to *Dauid*; when the euill ſpirit comes vpon him, then that Religion which before he ſeemed to make ſo much of, ſhall bee runne through with the ſpeare of groſſe and wilfull diſobedience. He doth not, neither can he, *cleaue to the Lord with full purpoſe of heart*; as the true beleeuers.

Acts 11.23.

And ſo much for his *actiue* obedience. Now for *paſſiue* in ſuffering; Wee would thinke it ſtrange, if the *Temporarie* beleeuer might goe ſo farre as to ſuffer for the truth: But it is a plaine caſe he may. Did not *Peter* ſpeake in the name of all his fellowes, and ſo of *Iudas*, when hee ſaid, *Maſter, wee haue forſaken all and followed thee?* Did not *Iudas* leaue his Calling in the World, whatſoeuer it was, and did hee not neglect all other meanes and poſſibilities of his liuelihood and cleaue onely to Chriſt for three yeeres ſpace, being partaker with him in his ſufferings? So did *Demas* and *Alexander* with *Paul*; and yet both afterward became fearefull *Apoſtates*, inſomuch as *Alexander* (of being perſecuted) turned a Perſecutor, and that of him, who before had turned of a perſecuting Iew a perſecuted Chriſtian; for Saint *Paul* writeth of him, that by *putting away a good conſcience, he had ſhipwracked the faith*, that he had *done him much euil*, that he *withſtood his preaching ſore*, that hee blaſphemed the *truth*; and yet we ſhall finde in the *Acts*, that in *Pauls* cauſe hee was very neere vnto *Martyrdome*, when hee was vio-

2. Paſſiue, ſhewed to bee in them.

Mat.19.27.

1.Tim.1.19,20. 2.Tim.4.14,15 Acts19.33. *Nam qui martyrio propinquum &c.* Caluin, Acts 6.5.

violently dragged forth, and caſt as a prey to the teeth of thoſe raging *Epheſians*. *Nicholas* the *Deacon* ioyned himſelfe to the perſecuted Church, and yet afterward became a Ring-leader and the head of a horrible wickedneſſe: for of him were thoſe *Nicholaitans*, Saint *Iohn* ſpeaketh of, ſo called. The like we may ſee in *Ananias* and *Saphira*, that were content to ſell their whole eſtate, and to giue halfe of it to the Church, & yet but Hypocrites: yea, *Auſten* thinketh, as we ſhewed before, that hypocrites may ſuffer *Martyrdome*. Reuel. 2. 15.

If it be obiected, that Chriſt ſayes, theſe *Temporaries are offended and go back when perſecution commeth becauſe of the Word*, & therefore that they cannot go thus far as we ſay? I anſwer, that is to be vnderſtood of one kind of the *Temporaries*, namely, thoſe that are noted out by the *ſtony* ground; and not of the ſecond ſort of *Temporaries*, which are repreſented to vs by the *thorny* ground; for the very *riſe* our Sauiour vſeth in that Parable muſt needes imply that as the *ſtonie* ground went beyond the *highway*, ſo the *thorny* goes beyond the *ſtony*; which cannot bee otherwiſe then in this that the *thorny* grounds fruit can well endure the heate of the Sun, and is not periſhed that way, as was the *ſtony* grounds, but onely by her owne thornes. Of this ſort of *Temporaries* was *Iudas*, *Alexander*, and the reſt aboue-named, in whom the good ſeed was ouerthrowne, not by the *parching Sun* of Perſecution, which in ſome meaſure they endured, but by the *choaking thornes* of couetouſneſſe, ambition, and ſuch like corrupt affections. The *Temporarie* beleeuer then may proceed thus farre, to ſuffer; but as yet *Paul* telleth the *Galathians*, *in vaine*, Gal. 3. 4. becauſe he ſuffereth not ſincerely, and with a good mind: for he that ſuffereth aright, muſt ſuffer in deniall of himſelfe, and his owne carnall affections, according to our Sauiours directions, giuen to all ſuch, whom he calleth to be his Diſciples: *If any man*, ſaith hee, *will bee my Diſciple, he muſt deny himſelfe, and take vp the croſſe*. Mat. 16. 24. It is

not enough ſimply to take vp the croſſe, but firſt hee muſt deny himſelfe, and ſo take vp the croſſe. But the *Temporary* ſeeks himſelfe in taking vp the croſſe: they are his own proud, ambitious, vain-glorious, couetous affectiõs that make him ſtoope to take vp the croſſe. The fruit of the *thorny* ground is able indeed to beare the heat of the Sunne, and is not conſumed therewith, as the *ſtony* grounds: but what's the reaſon? Becauſe the thornes couering it doe fence off the Sunne.

And what's the reaſon our *thornie Temporarie* is ſo ready ſomtime to run himſelfe into the bryers of perſecution, but that the thorne of ſome wicked luſt or other is a *ſpurre* in his ſide? Marke the beſt of the *Temporaries* in their ſufferings, and you ſhall ſee, that for all the thornes of Perſecution, wherewith the Aduerſaries pricke them, they ſtill continue pricking their owne ſoules with the Thornes of Couetouſneſſe, Pride, and Vaine-glorie. Theſe Thornes pricke them forward to the ſuffering of the other Thornes; as in *Iudas*, hee looked one day for a good day, he hoped to haue no meane place in Chriſts temporall Kingdome, and withall in preſent he felt the ſweet of carrying the bagge. He carried the *croſſe* on his *backe*, that he might carry the *bagge* in his hands. The delight and comfort hee tooke in licking his fingers after the receipt of the almes, made him willingly indure the little paine of his backe. The bag in the hand, was a ſtaffe and prop to vphold his backe from ſinking vnder the burthen of the Croſſe. The ſweetneſſe, not of *Gods loue ſhed into his heart*, but of *mans loue ſhed into his hands*, was that which allayed the ſowreneſſe of the Croſſe. So with others, the coole wind, not of *Gods*, but of *mens* prayſes, is that which refreſheth them in the ſcorching of this Sunne, and maketh them with ſome comfort *beare the heate of the day*. *Though I giue my bodie to bee burned*, ſaith *Paul*, *and haue not loue, I haue nothing*. Inſinuating that men

But yet deceitfull.

1. Cor. 13.

may

may burne their bodies, as he burnt *Dianaes* Temple, of ſelfe-loue, of loue, of glory and fame in the World, and not of any true loue to God, or his Church. Let vs not then pleaſe our ſelues ouer-much, if we haue ſuffered ſomething for the truth, becauſe euen in ſuffering the heart is deceitfull; but ſearch we our owne hearts, and ſee whether, as the *aduerſarie* perſecutes the *new man* in vs, ſo *wee* thence take occaſion to perſecute the *old man* in our ſelues: whether wee turne the Sword, thruſt at vs to kill the life of Grace, to the opening of our Impoſtumes: whether, as it were by one Nayle driuing out another, wee vſe the *Thornes* of Perſecution, as meanes and Medicines againſt the *Thornes of Couetouſneſſe* and worldlineſſe. It is an ill ſigne, when we can beare the *Worlds yoke in Perſecution*, and yet at the ſame time, not endure Gods *yoke* in *mortification*. Againe, examine we the ground and end of our ſuffering, whether wee can truly ſay with *Paul* and the *Pſalmiſt*, *The loue of Chriſt conſtraineth: For thy ſake wee are killed* and *ſuffer all things for the Elects ſake*: for as wee haue ſhewed Couetouſneſſe, Pride, and Vaine glorie, ſetteth many on this worke. And, which is not all out ſo bad, happily others may be forced by the feare of Gods Iudgements threatned againſt them that deny the Truth: But then, as God ſaid once to the Iewes in the matter of *faſting*, *haue yee faſted to mee?* ſo here alſo may he ſay to vs in the matter of *ſuffering*, *haue yee ſuffered for mee?* And when wee ſhall beginne to tell *Chriſt* of ſuch kinde of ſufferings, and to ſay with *Peter*, *wee haue left all and followed thee*, hee may twit vs with the ſame anſwere wherewithall hee then pinched *Iudas*, whom *Peter* included in the generalitie of his ſpeech, *Whoſoeuer ſhall forſake Houſes, Lands, &c. for my Names ſake, ſhall receiue an hundred fold.* But *Iudas*, and ſo all other *Temporarie* beleeuers, whatſoeuer they haue ſuffered for *Chriſt*, it hath not beene *for his ſake*, but for their

2. Cor. 5. 14. Pſal. 44. 22. 2. Tim. 2. 10.

Mat. 19. 27. 28.

owne; therefore their ſufferings haue beene deceitfull: and as they would haue deceiued *Chriſt* by them, ſo aſſuredly *Chriſt* ſhall deceiue them in diſappointing them of their hoped for reward.

## CHAP. XI.

*Of the deceit of the heart in iudging our ſelues better then we are.*

3. Deceit, that our good is better then it is.

AND of the ſecond *deceit* of the heart, in iudging of our perſons, ſomuch: The third followeth. And that is, when we iudge our ſelues to be better then indeed wee are; when our *little* is thought a *great deale*, our *Mite* of Grace a *Talent*, our *Mote* a *Beame*, our *Mole-hill* a *Mountaine*, our *ſmoking flaxe* the *ſtrong* and *blazing flame* of ſome mightie Bonefire; our ſmall beginnings, the height of perfection. Of this deceit the Apoſtle ſpeaketh, when taxing the pride of the *Corinthians*, whereby they thought themſelues wiſer then indeed they were, hee thus writeth, *Let no man deceiue himſelfe: if any man among you ſeeme to be wiſe, let him become a foole, &c.* Shewing that herein is the *ſelfe-deceit*, when wee are better conceited of our ſelues, then there is cauſe. Herein our deceitfull hearts are like to thoſe kinde of Glaſſes, which repreſent things many degrees greater then indeed they are. Thus the *Corinthian* Teachers looking vpon themſelues in this falſe Glaſſe, magnified themſelues aboue Saint *Paul* himſelfe, whence was that modeſt reprehenſiou of the Apoſtle, *Wee dare not compare our ſelues with them*, and againe, *yee are full, yee raigne, &c.* This was the deceit of him that ſaid, *All theſe haue I kept from my youth*, and ſtill it is to bee found in too too many: not only ſuch as the old *Perfectiſts*, and

1. Cor. 3. 18.

2. Cor. 10. 12.
1. Cor. 4. 8.
Mat. 19. 20.

and now the *Papiſts*; but euen in the beſt of vs all, who through ſelfe-loue, are no leſſe affected to our owne graces, then parents to their owne children, whom they vſe to account the faireſt of all others. Hence ariſe thoſe high thoughts, and ſtrong conceits of our owne excellencie, and ſufficiencie, euen for the weightieſt matters. *Iames* and *Iohn* no doubt had receiued ſome meaſure of Grace, and ſpirituall ſtrength; but yet their owne deceitfull hearts made them to ouerprize it, and boldly to tell Chriſt asking them, *Are you able to drinke of my cup, and to be baptized with my baptiſme? Yea, we are able.* Alas poore men, that could ſcarce endure to ſee Chriſt himſelfe drinke that cup, and therefore fled away when the cup was but comming towards them, how ſhould you be able then to drinke of it your ſelues? Thus *Peters* heart deceiued him in like manner, when being but a *nouice*, a *freſh-water-ſouldier*, he thought himſelfe able to encounter thoſe enemies that might iuſtly haue danted the old trained and beſt exerciſed and experienced ſouldiers. Chriſt knowing the meaſure of his ſtrength better then himſelfe, told him, *Whether I go, now thou canſt not follow me, hereafter thou ſhalt*: But *Peters* deceitfull heart, thinking it ſelfe too much diſabled, anſwered, *Why cannot I follow thee now?* So true, is that, euen in ſpirituall riches, which *Salomon* ſpeaketh of the earthly, *There is poore which maketh himſelfe rich.* Therefore excellently *Dauid*, not ignorant of this deceit, after he had proteſted concerning the ſoundneſſe and zeale of his hatred of Gods wicked enemies, *Do I not hate them that hate thee? Yea I hate them with a perfect hatred*, addeth (as ſomething miſtruſting his owne heart) *Try me O God, proue me*, namely, whether I deceiue not my ſelfe in thinking I haue more zeale, then indeede I haue: of the two deceits, it is the better and ſafer to vnder-value our ſelues; and with him that ſaid, *I am not a man, I haue not the vnderſtanding of a man in me*, to

Matth. 20. 22.

Pro. 13. 7.

Pſal. 139. 22. 23

Pro. 30. 2.

thinke our ſelues rather worſe then any whit better then in truth we be.

## Chap. X.

*The vſe of the firſt head of the hearts deceitfulneſſe, or an earneſt exhortation to try our ſelues, whether we haue ouer-taken the Temporarie.*

HItherto of the deceitfulneſſe of the heart in iudging of our perſons: It remaineth to ſpeake of the deceitfulneſſe in iudging of our *actions*: but firſt we muſt conſider what vſe we are to make of the former.

2.Cor.13.5. The ſpecial vſe is that of the Apoſtle, *Trie your ſelues, examine your ſelues, whether ye are in the faith or no*: our harts would make vs beleeue that we were thus & thus; but the Scripture hath diſcouered our hearts vnto vs for noble impoſtours & deceiuers. Now, who is there that would eaſily beleeue a knowne deceiuer? Nay, as it fareth with ſuch that often deceiue by ſpeaking falſely, that they cannot be credited of vs when they ſpeake truly; the like ſuſpition and ielouſie ſhould wee haue theſe falſe hearts in, euen then

1.Cor.4.4. when they giue in right iudgement. *I know nothing by my ſelfe*, ſaith *Paul*, mine owne heart doth not condemne me, and yet I dare not to bee ouer-bold in bearing out my ſelfe vpon this iudgement: this ſentence of mine owne heart will not iuſtifie me, much deceit may bee hidden therein. God, that is farre greater then our hearts, ſees that in them which they ſee not themſelues: Good reaſon haſt thou then, my brother, to miſtruſt the iudgement of thine owne heart, concerning thy ſelfe and thoſe ſo peremptorie ſentences which it cauſeth thy mouth to vtter, that

that if there were but one man to bee ſaued, thou art the man. O how many ſleepers are there, that dreame this dreame of a ſtrong aſſurance of their ſaluation, that both liue and die in this dreame, and ſo goe downe merrily into hell! where their paines ſhall be greater, by how much their expectation of them, through the deceitfulneſſe of their hearts, was the leſſe. Is it not paine enough to be in hell, but they muſt needs increaſe the paine by this wicked and wilfull *ſelfe-deceiuing?* Haue wee then our eares in our heads, and marke we well the voice of theſe our hearts, when they ſuggeſt ſecretly vnto vs; thou art in good caſe, the child of God, the beloued of God. Conſider we whether our owne hearts may not flatter vs, whether the Diuel may not delude vs. Reſt we not in our owne hearts voyce, neither accept wee the deceitfull applauſe thereof; but as once *Ioſuah*, ſeeing the Angell, examined him. *Art thou on our ſide; or on our aduerſaries?* ſo doe we, hearing theſe words, try them whence they are: for the *Eare*, ſaith *Elihu*, trieth *words*: as the outward words of other mens mouths, ſo the inward words of our owne hearts. Say then to theſe words, to this ſecret cry, whence art thou? Commeſt thou from Gods ſpirit, or from Sathan? As we muſt *try the ſpirits*, in the outward words deliuered by men, ſo alſo in the ſecret thoughts of our heart, ſpecially theſe concerning our owne eſtate to God-ward, whether they be the voyce of Gods Spirit, or of the euill ſpirit of errour and eluſion. *It* was vile for thoſe clawing flatterers to ſay vnto a man, *The voyce of God*; much more for vs to ſay ſo to the diuell himſelfe. And what do we elſe, when we apprehend and applaud his mocking illuſions, and lying ſuggeſtions, as the *Oracle of God*; and go away with them, as if God from heauen, had told him wee were his. Trie we then theſe ſounds, before we truſt them, and carefully examine the grounds which thy heart can ſhew to make good her ſo confident aſſurance.

Ioſh. 5. 13.

Iob, 34. 3.

1. Iohn 4. 1.

Act, 12. 22.

aſſurance. Here eſpecially remember thoſe fearefull deceits of the *Temporarie*; how like a true beleeuer hee is, and, and yet none; how neere he comes to heauen doore, and yet enters not, how farre hee trauels in the way of *Canaan*, euen with thoſe *Iſraelits*, to *Kadeſhbarnea*, within eleuen dayes iourney of the land, and yet neuer ſees it, neuer enioyes it, but is as farre off, as if he had ſitten ſtill in Egypt, and neuer ſtirred foote out of doore. Conſider ſeriouſly with thy ſelfe how farre *Pharoah*, *Saul*, *Iehu*, *Ahab* *Iudas*, and others haue gone in humiliation, ſorrow, deſire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartially with thy ſelfe, and tell me whether thou doſt not come ſhort of many of theſe, who neuer yet hadſt the heart, vpon the threatning of the Word, to relent and humble thy ſelfe with *Ahab*, to confeſſe thy ſinnes and deſire the prayers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the Word, and practiſe many things with *Herod*, to be zealous againſt ſinne with *Iehu*, to loſe ſome part of thy goods with *Ananias*, to forſake the world, and all thy hopes there, and to follow poore *Chriſt* with with *Iudas*, *Demas*, and others, much leſſe to venture thy life with *Alexander* the copper-ſmith, in cleauing to the truth? may ſuch as theſe be wicked reprobates, and yet wilt thou pleaſe thy ſelfe in a falſe conceit of thine owne happineſſe, who commeſt farre further behinde them then they do behind true Chriſtians? For vnto one of this ranke, our Sauiour ſaith, *Thou art not farre from the Kingdome of heauen*: but to thee it cannot bee ſaid that thou art not farre from *Iehu*, *Iudas*, *Saul*, *Nicholas*, *Alexander*, and other ſuch like *temporaries*; for they, ſome of them eſpecially, had many notable graces, ſo that *Nicholas* was choſen Deacon by the Church, for that reuerend reſpect they had of his gifts: *Iudas* was an Apoſtle, and could both pray and preach with great zeale; generally the

the common ſort of them may bee inwardly affected in prayer, conference, hearing the Word, feele many good motions, taſte of the powers of the life to come, feele ſome reliſh in the promiſes, tremble at the threatnings, reforme all outward corruptions of life, as wee haue already ſhewed. And thou that makeſt thy ſelfe ſo ſure of heauen art happily a deſpiſer of the Word and prayer, a ſenſeleſſe blocke, that neuer feeleſt the leaſt glimpſe of any ſpirituall motion, a muddy wordling, that canſt not raiſe vp thy ſpirit out of the mucke of the earth, into the heauens, to conceiue any one pure or refined thought. Why then haſt not thou the wit thus to to thinke with thy ſelfe? What? thoſe that are Saints and Angels in regard of me, are they yet deceiued in iudging themſelues to be in ſtate of ſalua-tion? How groſſe then is my errour, in being thus con-ceited of my ſelfe? If ſome that haue iourneyed in the wildernes to *Kadeſhbarnea*, ſhall yet neuer *enter into Gods reſt*, ſhall thoſe that neuer left Egypt? Is the ſtony ground *reprobate* ground? and can the *high-way* ground be good?

As long then as thou art caſt behinde the *temporary* thou art miſerably deceiued, if thou thinkeſt well of thy ſelfe: So alſo art thou, though thou haſt attained vnto him, vn-leſſe withall thou outſtrip him, attaining to that which no *Temporarie*, as long as a Temporaric, either is or can bee. O thou wilt ſay what's that? *Anſ.* I haue already ſhewed it in the detection of the particular deceits of the *Tempo-rarie*, yet thus much may be added. The chiefe difference our Sauiour in the Parable maketh betwixt the beſt of the other grounds, and the good is, this; that thoſe onely ſig-nified by the good ground, had *good* and *honeſt hearts*: for the *ſtony* and *thorney* hearers brought forth fruit, but they wanted the ſame *good* and *honeſt heart*, and in ſtead therof, had either a ſtony, or thorney: ſee then what it is wherein the true Chriſtian excelleth the *Temporarie*, namely the *good and the honeſt heart*. The *honeſty* of the heart is to bee referred

Wherein the true Chriſtian goes beyond the vnſound. Luke 8.15.

referred to the intents it hath in the doing of particular actions: ſo that is an honeſt heart which aimes at the right in that ſhe doth: the goodnes of the heart is to be referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed, cleanſed and purged of the former naughtines, and ſo indued with another kind of nature and diſpoſition, whereby it hateth all ſin, and loueth, ſauoureth, and affecteth things ſpirituall. Here then is that we muſt narrowly examine our ſelues by, if we will not be deceiued by our owne hearts in iudging, our ſelues to be Gods children, when we are not. *If any man* (ſaith *Paul*) *be in Chriſt, he muſt become a new creature.* He muſt haue that ſame *cleane heart* of the Prophet *created* in him, and that ſame *right ſpirit* renewed in him. He muſt be renewed in the verie ſpirit of his minde; in the moſt inward and ſubtile parts of the ſoule, as it were the *quinteſſence* of it. And this happily may alſo be the meaning of the Apoſtle, praying for the *Theſſalonians*, that they might be *ſanctified throughout in their ſoules, bodies, and ſpirits:* by *ſpirit* vnderſtanding the ſame thing that in the other place to the *Romanes*, the beſt and choiſeſt of both the parts, both ſoule and body. Here is the maine defect of the temporarie. Though he may ſeeme to be renewed in his minde, yet not in the *ſpirit of his minde:* to be ſanctified in ſoule and body, yet not in the *ſpirit* and *quinteſſence* of both. Hee reſerues that for ſome ſinne or other, which is cloſely harboured and nouriſhed there. Like as the thornes haue as it were the beſt ſpirits of the ground, and doe drinke vp the verie *creame* and *flower* thereof, ſo that the fruit comes to nothing, being robbed of its nouriſhment by the thornes. Not but that there may be and are many ſecret corruptions in the truely regenerate: for euen the good ground may haue thornes: but yet theſe corruptions incroach not vpon the ſpirit of the ſoule; that's reſerued for the grace and ſpirit of God; theſe

2 Cor. 5. 17.

Pſal. 51. 10. Epheſ. 4. 23.

1 Theſſ 5. 23. opened.

theſe thornes get not the fat of the ſoyle, the good corne feeds on that, the thornes doe not grow vp together with, and ſo aſcend and climbe vp aboue, and ouer-top the good fruit; nay, the good man playes the *good husband*, and is euer and anon cutting vp thoſe thornes, thereafter as hee feeles them: Therefore it is ſaid excellently of the good ground, that it bringeth forth fruit *encreaſing* and *aſcending*; which ſeemes to be ſpoken in oppoſition to the *thornie* ground, of which it was ſaid, that the thornes grew vp and aſcended, namely, aboue the corne. But in the good ground, though there may be thornes, yet the corne aſcends aboue the thornes, grace is ſuperiour to corruption, and keepes it vnder.

Luke 8.7. καὶ συμφυεῖσαι αἱ ἄκανθαι.

Mark.4.8. ἀναβαίνοντα, καὶ αὐξανόμενα.

Let vs not then deceiue our ſelues with the temporarie, for that we haue ſome feelings, ſome motions, ſome good affections of ioy, feare, ſorrow, or ſuch like, if there bee but any one thorne, either of couetouſneſſe, as in *Iudas*, *Demas*, *Simon Magus*; or of vaine-glorie and ambition, as in *Iehu*, *Agrippa*: or of any other naughtie affection, it is enough to choake all grace, and ſtarue all goodneſſe; ſo that, as our Sauiour ſpeaketh, wee muſt needs become *vnfruitfull*. The Deuill can bee content to let vs pray, preach, heare, and doe all theſe things with ſome feeling and affection, and hereupon to iudge our ſelues to be true Chriſtians, as long as his intereſt in our hearts continues, as long as he may haue ſure hold of vs, by any one raigning ſinne: For right well hee doth know, whatſoeuer good we conceiue of our ſelues, we doe but deceiue our ſelues; we are ſtill, as it is ſayd of *Simon Magus*, *in the gall of bitterneſſe, and in the bond of iniquitie*. It ſtands vs in hand therefore throughly to gage theſe deepe hearts, euen to the bottome, and to cry with *Dauid*, *Try me, O Lord, proue me, whether there be any way of wickednesse in me*. If there be a thorne in thy foot, thou canſt goe but haltingly: if any inordinate luſt or deſire be ingrafted into thy

Acts 8.

Pſal.139 23.

thy affections, though with *Agrippa* thou mayſt bee much moued with the preaching of the Word, yet with him, thou art but an halfe and halting Chriſtian. Doth the loue of worldly honour, pompe, praiſe, and profit preuaile in thee? then know (thou ſpirituall adulterer, or adultereſſe) that *the loue of the world is enmitie with God*, and that *in whom the loue of this world is, in him dwelleth not the loue of the Father*. Neuer then bleſſe thy ſoule in any of thy good deſires, or affections. *How canſt thou beleeue when thou ſeekeſt glorie of man, and not of God?* ſaith our *Sauiour*: neuer tell me that thou burneſt in holy feelings, as long as thou burneſt no otherwiſe then the buſh, which burned, but conſumed not: as long as the inward corruption of thy heart remaines vnwaſted, for all theſe *burnings*, thou mayeſt *burne* in hell for euer. Reſt not then in thy deceiueable feelings and flaſhings of ioy. Though theſe thy feelings, deſires, and motions be good, and come not alwayes from *Satanicall* illuſion, but otherwhile from the Spirit of God, as the Scripture plainely teacheth, yet they are not ſufficient. It is well indeed that thou art come further then the common ſort of the world, who know not what theſe feelings meane, that being the ſtonie, or thornie ground, thou art neerer to the nature of the good ground then the high-way ground, but what? becauſe thou art come thus farre in the way, wilt thou goe no further? Doeſt thou therefore thinke thy ſelfe well enough? No; as our Sauiour ſayd to the young man ſo ſay I to thee; *One thing is yet wanting*: this ſame good and mortified heart. There lyes in thee ſome leauen of hypocriſie, that muſt needs be purged out; ſome root of bitterneſſe, that muſt needs be weeded vp; ſome thornes of couetouſneſſe, pride, vaine-glorie, that muſt needs bee cut downe. Loe, my brother, thou art come out of *Aegypt*, thou haſt gone a great way in the wilderneſſe, thou art not now farre from *Canaan*, thou art come euen to the verie

Iames 4.4.
1 Iohn 2.
Iohn 5.
Exod. 2.
Heb. 6.4.
Mark. 10.21.

next

next borders; two or three strides more would set thee in the land it selfe: Wilt thou now foolishly mocke thy selfe, to thinke thy selfe in *Canaan*, because thou art on Mount *Nebo*, within sight of it, and so goe no further? Wilt thou thus lose all thy other labour and trauaile? hast thou done so many things, *suffered so many things in vaine*? hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more; thou hast many goodly graces, and they make thee to shine as a goodly and beautifull Temple of the Holy Ghost; Onely one thing is wanting; there is some errour in the foundation; I doubt me, it is sandie, thou must needs digge a little deeper: get a little more humilitie of spirit, and truth, and puritie of heart, or else when a storme comes, all thy other labour about the building will be lost. I am the more earnest in this exhortation, because of those fearefull shipwrackes, which many ships, richly laden with many precious iewels of Grace, haue suffered in all ages, vpon this rocke of an euill and vnrenewed heart. O then take heed of it, as the verie bane and poyson of all grace, and so the onely cause of those many deceits of the temporarie beleeuers. Enter therefore into those darke closets of thy heart, take the *light of the Word* in the one hand, and the *sword of the Spirit* in the other: and whosoeuer *Agagite* of *Amalekite*, that light shall discouer, kill, spare none, with *Saul*, make hauocke of all, an vniuerfall destruction; saue but one, and thou destroyest thy selfe: Whatsoeuer be the outward flourishing shew of thy graces, if some sinne lye couered vnder them at the core, it will poyson and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doth often in the regenerate? for, when corruption lies at the heart, couered vnder many outward graces, then it eats vp and de-

Galath. 3. 4.

uoures the nourishment which grace ſhould receiue from the heart, and ſo our graces become *leane ſtaruelings*, and in time the thornes that at firſt lye hid, ſprout forth, and ouer-grow the corne, and ſo vnhappily daſh thoſe hopefull beginnings, which ſeemed to promiſe a verie large and ample haruеſt. Contrarily, though a man haue many corruptions, and yet truth of grace lye ſecretly in the heart, it will by little and little eat out all thoſe corruptions. We ſee then what it is wee muſt ſpecially labour for, if wee would be freed from that deceit of heart, wherewith the *Temporarie* is beguiled, with whom the Deuill playeth, as the Cat doth with the Mouſe; He lets them in ſome ſort goe out of his hands, in that he giueth them leaue to doe many things, and doth not hinder them in their ioy and alacritie of ſpirit, or feruencie of zeale, in which regard he is ſayd to be caſt out in the Goſpell; but yet as the Cat will haue the Mouſe ſtill within her reach, that if ſhee offer to run away ſhe may preſently apprehend her; euen ſo doth the Deuill here: he is ſure to haue thee within the reach of his paw, as long as thy heart within is polluted with the loue of any one ſinne: ſee then if thou canſt deceiue this roaring Lyon, thus ſporting with thee (as ſometimes wee ſee the poore Mouſe doth the Cat) wholly eſcaping from him, by thruſting out that one ſinne, that ſtill poſſeſſeth and defileth thy heart, and in ſtead thereof entertaining the Word and Spirit of God. Till thou doeſt this, thou art but in a damnable caſe, whatſoeuer thy flattering heart tels thee: Thou muſt with *Dauid* refraine from *euerie euill way*, before thou can be the true childe of God, a true keeper of his Word. Pſal. 119. 101. *I haue refrained my feet* (that is, *my affections*) *from euerie euill way*, that is, from the loue and delight thereof, *that I might keepe thy Word*: And *Iames* tels thee, that onely that one ſinne of an vngouerned tongue, is ſufficient to diſcouer the falſeneſſe of thy religion, what euer be thy profeſſion. Iames 1.

CHAP.

## CHAP. XII.

### *Of the deceit of the heart, in giuing directions for our Actions.*

HAuing thus ſpoken of the firſt part of deceitfulneſſe of mans heart in iudging, namely, in iudging of *perſons*; now wee come to the ſecond, in iudging of *actions*. And this is two-fold, in *fore-iudging*, in *after-iudging*. The iudgement of *aduice*, and *direction* for the doing; and the iudgement of cenſure, and ſometimes *correction* after the doing of the actions.

The ſecond deceit in iudging of Actions.

The deceits of the former kinde are almoſt infinite. The booke would ſwell too much, and I ſhould but wearie my ſelfe and the Reader, largely to proſecute them all: Onely I will poynt at ſome of the chiefeſt heads. Theſe deceits therefore, for *direction*, are either in regard of the *rules* for the gouernment of our *actions*, or of the *actions* themſelues.

1 In direction.

For the *rules*, our deceitfull hearts preſcribe ſpecially three deceitfull rules, to ſquare our actions by. Firſt, the light of *naturall wiſdome*, which being ſo much degenerated from that at the firſt creation, and of a cleare ſhining lampe, become a ſtinking ſnuffe, who ſeeth not that this light is plaine darkneſſe it ſelfe? *The wiſdome of the fleſh is enmitie to God.* Secondly, the *cuſtome of the times*, and examples of the multitude: As though the way of manners were like the way to great Market-townes, to be knowne by the multitude of foot-ſteps, trampling and beating vpon it? Or as though men ſhould bee as ſilly as ſheepe, to follow whither-ſoeuer their companions leade them? For ſurely how many things ars there done which would argue the doers, either *ſheepiſhly ſimple*, or *ragingly furious*

1 For the rules.

1 Light of Nature.

Rom. 8, 7.

2 Cuſtome.

furious, if they did them alone, or with few companions? whereas now the multitude of their companions in madnesse, is the onely proofe they haue to proue themselues in their right mindes. Thirdly, our owne *intention* and meaning, that if it bee good, then so is the action also, which the Scripture refuteth by the example of *Vzzah*. These are crooked rules, and blinde guides, which blinded and deceiued hearts chuse to themselues. But here that of *Salomon* is true, *There is a way that seemeth good in a mans owne eyes, but the issues thereof are the wayes of death.*

*Non dubitaret furere si cum paucioribus furerent; nunc sanitatis patrocinium est insanitatem turba.* Sen.

3. Our owne intention.

2 Sam. 6. 7. Prou. 16 25.

The deceit of the heart in iudging of the actions themselues, is either against the whole Law *in generall*, or *in speciall* against either Table: All which to name were endlesse. We will onely cull out some of the principall.

2 For the Actions themselues.

1. Against the whole Law.

First, against the whole Law, I obserue three more speciall deceits.

1. Thoughts are free,

First, that *thoughts are free*, that we shall not bee accountable to God for them. *Paul* himselfe, though a learned *Pharisee*, yet was thus deceiued in iudging of thoughts, not consented to, which are forbidden in the tenth Commandement: *I had not knowne* (saith hee of himselfe, in his *Pharisaisme*) *that lust had beene sinne, vnlesse the Law had sayd, Thou shalt not lust*; But the grossenesse of this deceit may easily appeare: for what reason is there, that the *author* of treason should be punished, and the *first plotter* and *contriuer* should scape? Now the first beginning and hatching of any sinne, is first in the thoughts of the heart: And if Kings will haue their seruants in their accounts, answer euen for pence, why may not God call vs to a reckoning, euen for our smallest debts? And if men punish words and deeds, because they see and know them, why then should not God punish our thoughts, which he knowes farre better then any man can doe our outward actions? We must therefore make conscience

Rom. 7. 7.

ſcience of the idle rouings of our braines; our verie thoughts and imaginations muſt ſtoope, and doe homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the verie firſt riſing of euill thoughts and motions in our hearts, *and ſinne not*. But alas, many doe inuert the ſentence, and in this kinde verie boldly *ſinne, and tremble not*. Luke 10.17. Pſal 4 4.

Secondly, that *words are but winde*: Yea, but they are ſuch a winde, as ſhall blow thee violently into hell, and ſhall bee the bellowes to kindle, yea, the fuell to feed the flames of that vnquenchable fire: *For by thy words thou ſhalt be iuſtified, and by thy words thou ſhalt bee condemned*, and for euerie idle word muſt thou giue account to God at the laſt day, vnleſſe *Chriſt* haue giuen account for it before. What a dotage is this, to thinke that our Tongue, *our glorie*, may be made our ſhame; our greateſt ornament, our foulеſt deformitie; our beſt, and yet withall one of our leaſt members, a *world of wickedneſſe*? 2. Words are winde. Mat.12.37,39.

Thirdly, that *the outward workes of the Law are ſufficient*. That in the firſt table, it is enough to come to Church, and to mumble ouer a few prayers in ones bed, &c. In the ſecond enough to liue quietly, and pay euerie man his owne, and not to breake out into ſcandals. This deceit poſſeſſed the Phariſies, who in their interpretation of the Law, reſtrained the prohibitions of murther and adulterie to outward groſſe murther and adulterie. So their *Phylacteries* were not ſo broad, but their expoſitions of the Law were as narrow. In the ſame errour was hee, that hearing the Commandements of the ſecond Table rehearſed to him by our *Sauiour*, anſwered, *All theſe haue I kept from my youth*: but wee muſt know that the Law in euerie Commandement is ſpirituall, and bindes the heart as well as the hand. 3. Outward works enough, Matt.19.20.

Againſt the firſt *Table* theſe deceits: 2. Againſt either Table. The firſt.

Firſt, that the workes of the firſt Table are inferiour to

the second. Hence is that opinion, that it is easier to loue God then our neighbour: Hence also it is, that there is often seuerer discipline against drunkennesse, theft, blaspheming of great men, then against prophanation of the Sabbath, blasphemous oathes, and other such like, as great breaches of the first Table, as the named sinnes are of the second; Whereas yet the *first and great Commandement is, Thou shalt loue the Lord thy God.* Secondly, that God may be worshipped according to our owne deuise, without the warrant of his owne Word. Hence that *Atheisticall omni-religion*, and that opinion that all religions doe well, a man may be saued in any: Hence those swarmes of *will-workes*, and worships, which naturally wee preferre before those commanded by God. But shall the *King* set downe himselfe the rule of his owne honour to be performed by his subiects, and not leaue it free to euerie Countrey Clowne to doe as they list: and shall wee, farre more vnable to set downe any fashions for Gods Religion, then the rudest rusticke for a Kings ciuill worship; shall we, I say, take vpon vs to determine ought of our selues, in Gods worship? Men haue thought it a disparagement to them, when their seruants being commanded to doe something, haue done otherwise; not yet in contempt, but because they did see that other way which they tooke, to be better for their masters purpose, then that which was commanded them. *Crassus* caused his Mason to be whipped, for that being commanded to send him the greater mast, he sent him the lesse, onely because he knew it to be fitter for the turne whereto he would vse it. Doe *men* thus stand vpon it? *foolish men*, will they haue their owne wayes followed, without giuing place to the better courses of their inferiours; and can *God*, whose *foolishnesse* is wiser then our best wisdome, can he take it well, that our folly should thus take head to it selfe, presuming to checke and correct his wisdome?

Matth. 22. 38.

πανθρησκεία *Omnes religiones rectè incedere.*

*Gell. noct. Attic. lib. 1. cap 13.*

Against

Against the *second Table* there are also many deceits; as, That euerie man may bee for himselfe, and make the most of his owne, and doe with his owne as he list; that the *officious* and sporting lie is nothing, whereas, *Galat.* 1. 10. we must not speake truth to please men, much lesse then lie: that it is the signe of a base minde to put vp an iniurie, which yet the Scripture termeth our *glorie*, and an hundred such like. But me thinkes it is vnsauourie raking in the dunghill, let vs therefore leaue this point, and come to the hearts iudgement of actions after they bee done, and see how that also is deceitfull.

The second.

Prou. 9. 11.

## CHAP. XIII.

*The deceitfull iudgement of the heart in censuring our actions already done, and more specially the shifts it vseth for excusing of sinfull actions.*

NOw it is deceitfull, not onely in the sentence it passeth vpon *euill actions*, but also vpon *good*. First, for *good* actions, two wayes: first, by condemning the innocent, and accusing vs for them, as if we had sinned; as when an *Anabaptists* conscience accuseth him for swearing before a lawfull Magistrate, lawfully exacting it; when a Papists for eating an egge in Lent: secondly, by setting the good we haue done at so high a rate, making a great deale of nothing.

2 In censures of
1 Good,
1 Condemning.
2 Ouerprizing them.

Secondly, for euill actions, the iudgement of our hearts is deceitfull two wayes.

2 Euill, by

First, in iustifying the guiltie, acquiting vs for them, as if wee had done well; as those our Sauiour speaketh of, that should iudge of the murther of the Apostles, as of good

1 Iustifying them. Iohn 16. 1.

good ſeruice performed to God. And this deceit is the ſtronger, if the ſinne be happie in ſucceſſe. Then vile wickedneſſe ſhall be graced with the name of vertue it ſelfe. *Dionyſius* after his ſpoyle of an Idols Temple, finding the winds fauourable in his Nauigation; loe ſaid he, how the Gods approue of Sacrilege. Hee bleſſed himſelfe in his ſuppoſed Sacrilege, becauſe of the good ſucceſſe that enſued. This was likely alſo to be *Ieroboams* deceit, that his Calues were not ſo euill, when hee ſaw how the Prophet, which ſo thundred againſt them, was afterward ſlaine of a Lion. This alſo was the deceit of thoſe wiues in *Ieremie*, that iuſtified their Idolatrous incenſing to the *Queene of Heauen*, by the plentie and peace then enioyed, in regard of that ſcarceneſſe which followed the leauing of that Idolatry. Like as many of the Iſraelites, when they were brought into the Deſart, where was want of all things, in regard of that which was in Egypt, they preferred Egypt; as now many, blinded with the ſame deceit, preferre Popery in the ſame reſpect, before the Goſpell. But for the deliuering of our ſelues from this deceit, wee muſt know, that wee muſt iudge of the goodneſſe of the *ſucceſſe*, by the goodneſſe of the *Action*, not contrarily of the goodneſſe of the *Action*, by the goodneſſe of the *ſucceſſe*.

*Fælix ſcelus virtus vocatur.* Tullius *de diuin. l. 2.*

1. King. 13. 12, 24, 33.

Ier. 44. 11.

Neither is this deceit of iudging our ſinnefull actions lawfull and good, proper onely to the blinde Worldlings, but incident alſo to thoſe that haue ſome knowledge and ſence of Religion, yea, often to the truly godly themſelues. *Dauid* cryes out, *Who knoweth the errour of his wayes?* How many ſecret ſinnes haue the beſt, which they are ſo farre from accounting ſinnes, that they beare themſelues out in them, as iuſt and warrantable? Of this kind was the *Poligamie* of the *Patriarchs*, whoſe liuing and dying in that ſinne, without ſpeciall repentance for it, is to bee imputed to this deceitfulneſſe of heart wee now ſpeake of.

Pſal. 19. 12.

of. And so no doubt is still with vs, that many sinnes goe currant with vs, without the least checke, in regard of the generall sway of the times. But this deceit is farre more grieuous in some, who being something like true Christians, (but indeed are not) are often foully illuded by *Satan*. So that as once *Ioseph* tooke the conception of the *Holy Ghost*, to bee an adulterous seed; so these men, contrarily, take adulterous conceptions, that is, some thoughts and affections which spring from pride and vaine glory, to bee spirituall conceptions of the *Holy Ghost*, and to come from Zeale, and Pietie: and as once *Eli* and those mockers, *Acts* 2. imputed the true worke of the *Spirit* to *drunkennesse*, so these, through the deceitfulnesse of their hearts, father vpon the Spirit certaine motions and actions, that are indeed the fruit of a certaine kind of *drunkennesse* and *giddinesse* of intoxicated mindes. Mat. 1. 19. 1. Sam. 1, 14.

The second thing wherein the iudgement of the heart touching our sinnes shewes it is deceitfulnesse, is this; That if the action be so grosse, as that it cannot be excused in it selfe, yet to excuse it, as it was done by vs. That though it cannot excuse it wholy, yet it will exceedingly extenuate it, making it to bee in vs, and as wee did it, but a veniall, a pettie, and pardonable sinne. As the vniust Steward in the Gospell for a hundred pounds set downe fiftie, so deale we, nay, farre worse, with our debts to God, that is, our sins; Talents are made Farthings, and Farthings meere Nothings; Great sinnes are made little sinnes, and little sinnes no sinnes. And here especially doth the cunning deceitfulnesse of the heart excell. It doth so straine and stretch it wits, euen as it were on tenterhooks for to find out excuses, as it were fig-leaues to couer our nakednesse, and thickets to lurke in, if it might bee, vnespied by God himselfe. This is that deceit *Dauid* meant, when hee said, *Blessed is that man in whose heart there is no guile*, namely, to mince or mitigate the grieuousnesse of his sinne, by the inuen- 2. Excusing them by, Psal. 32. 2.

tion of wittie and colourable excuses and extenuations. And this, as it may seeme, he spake out of his owne experience, in that his grieuous sinne in the matter of *Uriah*. For in this point the Scripture taxeth him for want of vprightnesse of heart, and therefore also himselfe at length, in his repentance, taking notice of it himselfe, cryeth out, *O Lord thou louest the truth in the inward parts*, thereby implying, that in that sinne hee had discouered much deceit, and want of truth and vprightnesse; now, in what more then in this, that hee *sewed Cushions vnder his elbowes*, that he might sleepe securely in his sinne, and after hee had *built the wall, hee dawbed vn with the vntempered morter* of his owne vaine and friuolous excuses; as that a King had equall authoritie ouer all his Subiects, and therefore, since some must needs bee exposed to more perill in the Warres then others, hee might as well put *Uriah* to that hard lot, as another; that as long as *Uriah* was not slaine with his owne hands, but in the Warres, he was not guiltie of his death, and diuers such like inuentions? And who shall not in some measure discerne this deceit? How busily will our hearts lay about them to finde some pretence or other for the lessening of our sinnes, to make them seeme lesse odious and vgly then indeed they are? So that, though when we come to giue iudgement, we cannot wholy free our selues, but must needes giue in the verdict against our selues, yet wee will doe it as fauourably, and with as great respect as may bee. Like *Dauid*, that when he could not but send his Subiects against *Absolom*, yet willed them to haue speciall care of not hurting him. But when our deceitfull hearts would vrge vs to show this fauour to our *Absalom*, to our darling sinnes wee should no more regard them, then *Ioab* did *Dauids* charge concerning *Absalom*, but with stomacke and courage runne them thorow with the two-edged Sword of the Spirit: and not, as vsually wee doe, onely giue them

Psal.51.6.

Ezec.13.10,11.

*Vitia nostra quia amamus defendimus, & malumus excusare illa quam excutere*, Sen. Epist.116.

them a little pinch with our finger, or pricke with a Pinne. But let vs see the particularities of these deceitfull excuses.

The first is, to plead the *corruption of nature*. O say some, when they are iustly challenged, wee are but flesh and bloud, borne in sinne, our corrupt nature as a mightie streame carries vs away violently. Wee are but weake fraile men; no *Saints*, no *Angels*. These see not that this is so farre from lessening, that it rather aggrauateth their sinne. For as the *Philosopher* sayes of those that excuse their sinne by drunkennesse, that they deserue *double* punishment, first, for the drunkennesse, then for the sinne committed in and by their drunkennesse: so likewise is it here. We deserue double damnation, first, for this corruption of our nature, and then for the fruits of it, in our actuall transgressions; because as the Drunkard is the cause of his owne drunkennesse, so we likewise of our owne corruption of nature, for God made vs holy and righteous, after his owne Image, but wee our selues in our first Parents defiled and corrupted this holy nature. And therefore *Dauid* when in that *Penitentiall* Psalme, his repenting heart euen studied with it selfe, how to make his sinne out of measure sinfull, and to rayse it vp to the highest degree of rebellion; hee bringeth in the mention of his corrupt nature, as an amplification thereof, *In sinne was I conceiued, and in iniquitie brought forth*. And lest it might be thought that hee did cunningly alleadge it to lessen his sinne, hee addeth, *thou louest the truth*, no such deceitfull cloaking.

1. Corruption of nature.

Aristo. Eth. lib. 3 cap. 5. τοῖς μεθύουσι διπλᾶ τὰ ἁμαρτήματα.

Psal. 51. 5.

The *second cloake* are the *examples* of the faults of holy and godly men, especially those in the Scripture; as *Dauids* adultery, *Peters* Deniall, *Lots* Incest, *Noahs* Drunkennesse, &c. How many are there that vpon these examples doe beare and boulster themselues out in the same or the like sinnes? But what a strange deceit is this, that that which

2. Examples of the godly sinning.

which increaſeth ſinne, ſhould be vſed as a diminution thereof? For by how much the perſon that ſinneth is greater, by ſo much alſo is the ſinne it ſelfe. Adulterie by *Dauids* example was made ſo much the viler, by how much *Dauids* holineſſe exceeded others. Againe, what a groſſe Deluſion is this, that that which indeed is an argument of *feare*, ſhould bee made an argument of *boldneſſe* in ſinning? For who in his right minde would not reaſon thus with himſelfe? Did *Dauid*, *Peter*, and other ſuch Worthies fall ſo dangerouſly, that had ſo excellent a meaſure of the Spirit? Oh then it ſtandeth me in hand to looke to my ſelfe, whoſe feet are farre more feeble, and ſtand in farre more ſlippery ground. Surely, if the Saints were aliue againe, and heere with vs on earth, as there would bee diuers other matters of griefe vnto them, ſo I thinke nothing more, then to ſee the horrible abuſe, as of their *vertues*, ſo of their *imperfections*: of their *vertues*, when in that regard they are defiled by the ſuperſtitious Idolater: of their *infirmities* and *imperfections*, when for them they are made the Patrons of hatefull and ſhamefull deformities, by the looſe Libertine. As it would grieue them to ſee thoſe *vertues*, the weakneſſe whereof made them to fall downe before God in *humiliation*, to be rayſed vp to ſuch an height, as to make others fall downe to them in *adoration*: ſo alſo to ſee their ſins which wrought *ſhame* in themſelues, to worke *impudencie* in *others*. If *Dauid* had committed adulterie, as thinking it no ſuch great matter, becauſe of the example of ſome *Prophets* before him, there had beene ſome more colour in his excuſe: But *Dauid* fell onely through his own concupiſcence, not vpon any patronage of holy mens examples. A Prophet with his wordes *rebuked* him for his ſinne: No Prophet with his deedes fleſhed him in his ſinne: why doeſt thou loue in thy ſelfe that which *Dauid* hated in himſelfe?

*Audiant qui non ceciderunt, ne cadant, qui ceciderunt, vt ſurgant: non cadendi exemplum proponitur, ſed ſi ceciderís, reſurgendi.* Aug. in Pſal. 51

*Cecíderat lapſu cupiditatis, non patrocinio ſanctitatis. Correptus eſt per Prophetam non lapſus eſt in Prophetam. Hoc in te amas quod Dauid in ſe odit?* Aug. in Pſal. 1.

To

To conclude this point, the examples of holy men in things imitable, are compared by the Holy Ghost to the *Israelites cloud*, that led them in the Wildernesse. But their vnwarrantable examples are like the blacke part of the Cloud, which whosoeuer shall follow, with those Egyptians, together with them, hee is like to be drowned in the Sea of eternall destruction. Heb. 12. 1.

The third shift is their *Ignorance*, and want of Learning. They say they are no Schollers nor booke learned: and therefore, howsoeuer these things they are accused of, would bee scarce tollerable in others, yet in them they are very excusable. For the discouery of this deceit, wee must vnderstand, that there is a two-fold *Ignorance*. A *plaine* and *simple* ignorance, and also a *wilfull* and *affected*. The *plaine* and *simple* ignorance, though it may extenuate, yet it cannot altogether excuse. The ignorance of thy Princes Lawes will not excuse thee in his Court, and thinkest thou that in Gods Court, who is farre seuerer then any mortall Wight, the plea of ignorance shall bee heard? For as the *Princes* Lawes are printed and published, and therefore may be knowne, vnlesse wee be either carelesse or wilfull; so also are Gods. Art thou then ignorant? The fault is thine owne, it cannot therefore saue thee harmelesse. No, the Seruant not knowing his Masters will, must be beaten with some stripes, if hee doe it not, though not with so many as hee that knowing it does it not. But yet if his ignorance bee the second kinde of Ignorance, *wilfull* and *affected*, then hee shall bee beaten with as many if not more: for this kinde of ignorance increaseth the sinne, rather then any whit lessens it. And heare, as in the case of Drunkennesse, double punishment is worthily deserued; because they doe willingly shut their owne Eyes, that they might not see, and doe of set purpose nuzzle themselues in ignorance, though the light on euery side incompasse them round, thinking thereby to procure to

3. Ignorance.

*Excusat à tanto, sed non à toto.*

Luke 12. 47, 48

to themſelues a libertie of ſinning, without guiltineſſe: but they are deceiued. Here truely hath place that ſaying, *The ignorance of the truth can bee no excuſe to ſaue their condemnation, who had they had a will to ſeeke the truth, might eaſily haue had the skill to find it.* They double their guiltineſſe, they twiſt the bonds of their iniquities ſtronger, and adde further weight to their ſinne, when they thinke to make it lighter. To this purpoſe *Thomas* the *Schoole-man*, ſpeaketh very iudiciouſly, thus: *Sometimes it happeneth that ignorance is directly, and in it ſelfe voluntary, as when one is willingly ignorant, that hee might ſinne the more freely. And ſuch ignorance ſeemeth to increaſe our voluntarineſſe and ſo our ſinne: for it proceedeth altogether from the intention of the will ſet vpon ſinning, that a man will willingly ſuffer the dammage of ignorance, to enioy the freedome of ſinning.*

Auth, ob. imperfect. in Mat. hom. 44. *Nec poteſt eis eſſe excuſatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas, ſi fuiſſet quærendi voluntas.*

2a. 2æ. q. 76. ar 4. *Contingit quandoq; quod ignorantia directe & per ſe fit voluntaria, ſicut cum aliquis ſua ſponte neſcit, vt liberius peccet.*

*Et talis ignorantia, vt augere voluntarium & peccatum.*

*Ex intentione voluntatis ad peccandum prouenit, quod aliquis vult ſubire ignorantiæ damnum propter libertatem peccandi.*

## CHAP. XIV.

*Of the deceit of the heart in tranſlating the ſinne from our ſelues vpon ſome other cauſe.*

4. Tranſlation vpon others.

THe *fourth* deceitfull tricke in clearing our ſelues, ſelues, when guilty, is that of *Tranſlation*, when by laying the fault vpon ſome other cauſe, we would altogether disburthen our ſelues thereof. Wherein the heart of man is ſo ſubtile, that if it can finde out any other thing or perſon, that in the leaſt ſort may ſeeme to be but the leaſt peice of an occaſion, that ſhall be ſufficient to free it ſelfe of all manner of blame. *Harpaſt*, a blind woman in *Seneca*, would not yet be perſwaded that ſhe was blind, but found fault with the houſe wherein ſhe was, as being ouer-darke: ſo fareth it

Epiſt. 50. *Neſcit ſe cæcam, ſubinde rogat pædagogum vt migret, Ait domum tenebroſam eſſe.*

it with vs in our spirituall blindnesse, and other such like defects; hard is it if we find not out something that must ease vs of all the burthen of the blame.

As first of all, how vsuall is that translation vpon the flesh. O say the prophane, as of old in *Austins* time, so still when charged with their wickednesse; *not we, but the flesh*. We of our selues haue good wills to do other wise, we like and approue of the best things, but the *flesh* ouermasters vs, that, as a violent streame carries vs away. And therefore we trust we may say with *Paul*, *It is no more we that do it, but sinne that dwelleth in vs:* but this was a grosse deceit.

1. Vpon the flesh. *Multi concupiscentijs carnalibus victi committunt quaeq; facinora, & immundicijs tam pessimis volutantur, quas turpe est etiam dicere, & dicunt sibi ista verba Apostoli, Non ego, &c.* Phil. 3.

For 1. they should consider who *Paul* was, that vsed these words, and of what sinnes; not *open* and *grosse*, from which euen his *Pharaisaisme* was free, but of *inward infirmities*, whereby he felt the perfection of his good workes to bee hindered. How shamefull then is it to bring that in defence of open scandals, which is spoken concerning priuie and secret infirmities?

Againe, none can say concerning their sinnes, that they are not theirs, but the *fleshes*, saue they, who besides the *flesh* haue the *spirit* incountring the *flesh*. But in these kind of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the *spirit* and the *flesh*, for they are nothing but *flesh*; neither is there any thing in them but corruption: Therefore is it an idle speech of them to say, *not we but the flesh*, that is, *not we but we*: For what else are they but *flesh*, in vnderstanding, memory, will, affections, soule, and body, &c? But yet when they are to commit some sinne, they feele some resistance, True: but this resistance is not from the *minde renewed*, and so consenting vnto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde onely inlightened*, to see the fearefull punishments that shall follow vpon the sinne. And hence it is that the combate in the regenerate is in the same

The difference of the combate in the vnregenerate from that which is in the regenerate. Rom. 22.

ſame faculties of the Soule betwixt the will and the will, the affections and affections; becauſe as euery part of the Soule is partly carnall, partly ſpirituall, ſo alſo the will and affections. Whence it comes to paſſe, that when the renewed part of the will carries vs to *good*, the vn-regenerate part, that is, the *fleſh*, ſwayes vs to *euill*. But the combate in the vn-regenerate, is betwixt *diuers* faculties of the ſoule; as betxixt the vnderſtanding and the will, betwixt the conſcience and the affections; The will and affections of an vngodly man do not hold backe, or make any reſiſtance, when he is tempted to ſinne: for they are wholly carnall, and haue not either the leaſt hatred of the ſinne forbidden, or loue of the Law forbiding it, and therefore they are ſet a gogge, and *drinke iniquitie, as the fiſh doth water*, but onely his conſcience, inlightned by God to ſee the terrour of the puniſhment, cauſeth a demurre to be made. *Herod* in his inceſt may feele inwardly ſome obiections alledged againſt it, but yet he loues his inceſt with all his heart, and in like manner hates the ſeuenth Commandement forbidding it, and wiſhes with all his heart, there were no ſuch Commandement. Thoſe obiections therefore are made, not by his will delighting in the Law, and ſo ſaying; *How can I do this and ſinne againſt God?* But by the *minde* terrified with the threatnings of the Law. The *voyce* of *Danids* conflict with himſelfe in his adultery was this; *I conſent to the Law, that it is moſt holy and iuſt in forbidding adultery, and therefore I cannot wholly giue my aſſent to this adultery.* The voyce of *Herods* ſtrife in his inceſt is this, *I conſent to the Law that it is true in threatning inceſt with the curſe of God, and feele terrour in the apprehenſion of it.* So that the oppoſition which the *regenerate* make againſt ſinne, is from the apprehenſion of the *goodneſſe* of the *Commandement*: the oppoſition of the *vnregenerate*, from the apprehenſion of the truth of the threatning: the former from *loue*, the latter from *feare*.

Iob. 15. 16.

*Sed illud (bonum) placebat & vincebat, hoc (malum) libebat & vincebat.* Aug. confeſſ. l. 8. c. 5.

Now

Now though this be ſufficient to diſcouer this deceit to thoſe that will deale faithfully with themſelues in the examination of their owne hearts: yet, for the further ſtopping of the mouth of iniquitie, that excellent ſpeech of the Apoſtle is to be remembred; *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to another, ſo that you cannot do the ſame things that ye would.* Where the fleſh is reſiſted by the Spirit, it neuer wholly preuailes, but in ſpight of its teeth is broken of her will, it cannot do that it would; but in theſe men the fleſh doth whatſoeuer it would; the *action* of ſinne is as ready as the *temptation*; they liue, they lie, they wallow, and tumble themſelues in their ſinnes; they make a daily trade of their vncleanneſſe, prophaneneſſe, worldlineſſe: ſhall any man now perſwade me that the ſpirit is in them, ſtruggling with the fleſh? Certainely, if there were but the leaſt dramme of the ſpirit to reſiſt, the fleſh ſhould not ſinne thus freely, without interruption: it ſhould not alwayes hold the reynes, and ſit at the helme. *I beate my bodie*; that is, I moleſt and vexe the fleſh, the *old Adam*, that is in me; and marke what followes, *I bring it in ſubiection*. Where then the fleſh alwayes flouriſheth and triumpheth, and is neuer brought vnder, there neuer is any true reſiſtance, there is no ſpirit, the aduerſary that ſhould trouble it.

Gal.5.17.

1.Cor.9.27. deceiued.

*Obiect.* But it would be ſaid, did not *Dauid* in his adulterie do that which his fleſhly will would? *Anſ.* No; not *wholly*, not *fully*. For firſt of all, by reaſon of the reſiſtance of the ſpirit, he could not take that fulneſſe of pleaſure which a *venerious Epicure* would. Further the fleſh would haue had him ſlept ſecurely, & gon on ſtoutly ſtill in that ſin, and to haue done as much to others, as to *Bathſheba*, but becauſe of the contradiction of the ſpirit gaine-ſaying the fleſh, he could not ſo bleſſe his ſoule in his ſinne, he could not lie tumbling in his mire, but was forced

forced to riſe vp, and waſh himſelfe in the waters of repentance. And wilt thou, that after thy ſitting downe to ſinne neuer riſeſt againe, vnleſſe it be as thoſe Iſraelites, that *ſate downe to eate and drinke, and roſe vp to play*; that is, to the doing of ſome worſe matter: wilt thou plead the combate of the *fleſh* and the *ſpirit*? Excellently Saint *Auſten. The fleſh luſteth againſt the ſpirit: If the ſpirit do not alſo luſt againſt the fleſh, they commit adulterie: For what ſhould hinder? But if the ſpirit luſt againſt the fleſh, then I may ſee thee indeede ſhrewdly aſſured, wholly vanquiſhed I cannot.*

Exod. 32. 6. *Caro concupiſcit aduerſus ſpiritum, ſi non concupiſcet & ſpiritus contra carnem, fac adulterium: Si autem ſpiritus concupiſcit aduerſus carnem luctam vides, victum non videbis.* In Euang. S. Ioh. ſer. 43

Well then, the *vnregenerate* cannot excuſe their ſinnes by the fleſh, becauſe fleſh and they, being all one, in accuſing the fleſh, they accuſe themſelues. What then? May the regenerate? Neither: for whereas the *fleſh* in them is onely a *ſlaue* and captiue, deadly wounded by God, at firſt conuerſion, and daily awed by the contrarietie of the *ſpirit*, that they yet ſhould be foyled by the *fleſh*, that the *fleſh* ſhould ſo farre preuaile with them, as to bring forth the fruites of diſobedience, this ſeemeth rather to addle, then any whit to diminiſh their ſinne, for as for the wicked, they are nothing but *fleſh*, they haue no aduerſary to the fleſh in themſelues, that might buckle with it: but the godly they haue the *ſpirit*, which of it ſelfe as Chriſt ſayes, is *prompt and readie*, but that we by our ſloath and negligence diſable it. Therefore the Scripture vpon theſe grounds exhorts the godly to good duties, becauſe of the regeneration of their nature, whereby they are in ſome meaſure enabled to ſubdue their corruption, and ſo to performe obedience; as Saint *Iames*, hauing made mention of our new-birth: *Of his owne will begat he vs by the Word of truth*, thereupon inferreth, *Wherefore let euery man be ſwift to heare, ſlow to ſpeake, &c.* And Saint *Peter* hauing exhorted to *loue one another, with a pure heart feruently*, annexeth this reaſon, *Being borne a new, not of mortall*

Matth. 26.

Iames 1. 18. 19.

1. Pet. 1. 22. 23.

*mortall seed, but immortall, &c.* Now as it is shamefull for a man that hath strength, and is furnished with weapons, to suffer the theefe to take his purse from him: so it is for the regenerate man, whom God in his regeneration hath endued with spirituall life and strength, whereby he might be able to striue against, and make his part good with the flesh, to suffer it to robbe him of any spirituall grace. Specially when as the flesh in them is as an vnderling, crushed and trod vnder their feete. What a shame is this for a man to be ouercome by his base vassall, who was once already before ouercome by himselfe? This therefore is matter of humiliation, and deeper aggrauation of our sinnes, that God hauing dis-armed the *flesh*, and subiected it to vs, yet we by our fauouring of it, as the Israelites the Cannanites, haue nourished a Snake in our owne bosomes, and haue suffered it to grow to that head, that it should be readie to ouertop vs. Therefore the Apostle doth not extenuate, but aggrauate, the factions of the Corinthians by this, that these things came from the *flesh* in them, and were fruites of their *carnalitie*. Therefore he sayes by way of vpbraiding, *Ye are yet carnall.* Mans deceitfull heart would haue holpen the matter with this: Alas! though we bee regenerate, yet we are still also carnall in part, and the *flesh* will be working: But the holy Ghost retorts it thus; as you are naturally carnall, so by your new birth, ye now are become spirituall; what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and liuely in you, that one would thinke you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you are *yet* so carnall, the *flesh* still carrying so strong a hand ouer you? That shifting, then: off the fault to the flesh is idle, whether in the wicked, or in the godly. 1. Cor. 3. 3.

The *second translation* of sinne is vpon the *Times*, and *places*, where we liue, and the wickednesse of men with 2. Vpon the Times.

whom wee conuerſe. Becauſe the times generally are ſo corrupt and euill, therefore we thinke if we be corrupt in them, the fault is not *ours*, but the *times*. S. *Pauls* argument is cleane contrary, *Redeeming the time, becauſe the dayes be euill.* The badneſſe of the times did not ſerue with S. *Paul* for a cloake to excuſe our conformitie to the times, in waſting our time wickedly, as other do; but as a ſpurre to excite vs to be ſo much the more carefull of our ſelues, not to bee ſwayed with the common ſtreame, in the idle and prodigall expence of our time, but to reſcue it out of the hands of ſinfull vanities, and to ſpend it wholly for the good of our owne ſoules. And good reaſon haue we to make this vſe of the corruption of the times; for, if the aire be generally infectious, had we not neede to be ſo much the more ſtrict in our diet, and carefull in the vſe of wholſome preſeruatiues? Surely the worſe the times are, the neerer grow they to their end, and therefore ſo much the more appehenſiue ought wee to be of the occaſions of good, becauſe the *day*, in which onely we can worke is declining apace, and that fearefull *night* approacheth, wherein none can worke.

Epheſ. 5. 16.

*Non ego ſum ambitioſus: ſed nemo Romæ aliter viuere poteſt; non ego ſumptuoſus, ſed vrbs ipſa magnas impenſas exigit. Non eſt meum vitium, &c. Quid nos decipimus? non eſt extrinſecus hoc malum, intra nos eſt, in viſceribus ipſis hæret.*

But yet, for all this, it is no leſſe vſuall for men to vſe this excuſe in defence of their owne enormities now, then it hath beene heretofore. *Seneca* ſheweth how in his time many would be readie to pleade thus for themſelues, *I am not ambitious; but no man can liue otherwiſe in Rome. I am not prodigally ſumptuous; but the Citie will put a man to great charges. It is not my fault that as yet I am not entred into a ſetled courſe of life. It is my youth and hot bloud that doth this.* But as he excellently addeth, *Why doe wee deceiue our ſelues? This euill is not from without, from any extrinſecall cauſe, it is within vs; it ſtickes in our very bowels.* If wee liued elſewhere, in other places, and companies, vnleſſe our hearts within were changed, wee ſhould ſtill bee the ſame men.

For,

For, that it is not in the place, that we are thus and thus peruerted, will appeare euidently, if we cast our eyes vpon others, that haue liued in as euill times and places, and yet like fishes, retaining their sweetnesse in the salt sea; like *Salamanders*, vncorched in the fire. It matters not so much how great the fire be which lighteth vpon a place, as of what quallitie the thing is whereon it lighteth: for euen a great deale of fire falling vpon hard and solide substances would not once kindle, and little sparke in dry, chippy, combustible matter hath quickly burnt vp all. So it skils not so much what the *place* be, as what the minde. Mindes well disposed, and carefully watching ouer ouer themselues haue continued in the corruptest places without spot; as *Ioseph*, *Nehemiah*, *Daniel*, *Obadiah*, in the Coutts of *Pharaoh Artaxerxes*, *Nebuchodonezer*, *Ahab*; and S. *Paul.* makes mention of *Saints* in *Neroes* court, that monster of nature. Contrarily, the minde being secure, or otherwise ill-disposed, the best places haue beene no priuiledges against sin. Witnesse *Adam*, that sinned in *Paradise*; the *Diuell* that fell in *Heauen*, in Gods owne Court: Loe, *falling* in *Gods* Court, and *standing in Neroes*. *Lot* continued chaste in filthy *Sodome*, and yet fell grieuously in the solitary and retired *mountaine*: vniustly then are *places* charged.

*Ignis non refert quam maginus sed quo incidat: nam etiam maximum solida non receperunt; rursus arida, & corripi facilia scintillam quoque fouent vsque ad incendium. Sen. Epist. 18. Phil. 4. 22.*

Lot *in peruersa ciuitate iustus, in monte peccauit.*

As vniustly, in the third place, are our *callings*, and the imployment of them; which, say many, are such, that they must needs neglect the kingdome of God in prayer, reading, meditation, sanctification of the Sabboths; which if to do be sinne, not *they* but their *callings* must bee called into question. But we must know that no *calling* is a *calling away* from God, no *vocation* is an *anocation* from godlines: but as our *Sauiour* speaks of the *Sabboth*, so also may it be said of our *callings*: *Man was not made for calling, but callings for man*, that is, for his good, not for the hurt or hinderance of his soule. Certaine therefore it is that this is

3. Vpon our Callings.

Mar. 2. 27.

but a deceitfull excuſe; for *Dauid* and *Daniel* taken vp with the many and weightie affaires of ciuill gouernment (alas, what are thy occaſions to theirs) they yet could find leaſure to pray thrice a day. And tell me, thou who thus pleadeſt the troubleſome diſtractions of thy calling, doe they ſo poſſeſſe thee that thou canſt neither ſleepe, nor eat and drinke; for all thy buſineſſes, I dare ſay, thou doſt not wholly depriue thy ſelfe of theſe neceſſary comforts: And art thou yet to learne, that theſe are not ſo neceſſary for the body, but the exerciſes of Gods ſeruice are as neceſſary euery way for the ſoule? Remember the examples of the woman of *Samaria*, leauing her pitcher at the well, and of the *Shepheards*, leauing their flockes for their buſineſſe of Chriſt; and learne by them that our *particular* callings muſt giue place to the *generall* calling of *Chriſtianitie*. And good reaſon, one kindneſſe deſerues another. Our generall calling of *Chriſtianitie* is not ſo vniuſt, as to ſeize ordinarily vpon all the time of our *particular* callings, therefore *Chriſt* will rather rob his eyes of ſleepe and pray all night, then by praying all the day time, rob his *perſonall* calling of it due time: Why then ſhould our *particular* callings be ſo vnkinde as to encroach vpon our *generall calling*, and to take from it that little time of the *morning* and *euening*, not content with her owne ſo large allowance; like the rich man in *Nathans* parable, that ſtole from the poore man his one onely ſheep, hauing many of his owne. It had beene more tollerable for the poore man to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *perſonall*, then contrarily; both becauſe our *generall* calling hath not the *tithe* of that time which the *perſonall* hath, as alſo, becauſe the workes of this calling are farre more worthy and excellent, as thoſe which directly and immediately reſpect God himſelfe. And yet thou wouldeſt not allow this for a iuſt excuſe in him, that all the

Ioh. 4. 28. Luke 2 15.

Matt. 14. 23. Luke 6. 12.

fixe

sixe dayes hath neglected his particular calling, that hee did attend all that while, Prayer, reading, Meditation: How then should thine owne neglect of Gods seruice vppon the *Sabboth*, and the *mornings* and *euenings* of other dayes be excused? thinkest thou by the following of thy worldly occations? for as vnder pretence of prayer and meditation we may not become *Monkes*, and wholly giue our occasions in the world: so neither vnder pretence of our worldly occasions, my we become prophane *Worldlings*, and wholly forsake the worship of God.

Others blame the *condition* of their *life*, *O* say they we are poore men, that haue nothing to liue by, saue these hands. Can we needy handicrafts men, or poore labourers be *Diuines*? Yea, so much the rather, sayes *Chrysostome*, may you practise true *diuinitie*. when wrath, enuy, and other such like corruptions should be curbed, doth pouertie then let thee? or are riches able to master and mortifie such affections? Doth pouerty hinder thee from being humbled, sober, temperate, watchfull in prayer? Or is it not rather a great furtherance to thee in all these? Doth not pouertie serue to tame and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth money for the practise thereof? Thou wilt say liberalitie: yea, but euen this vertue also, saith that Father, hath shined more brightly by reason of pouertie: The poore widowes two mits were a better almes, then all the rest of the richer sort. See then how thou slauderest thy pouertie, the Mistresse of so many vertuet. Remembes S. *Paul* a poore *Tent-maker*, and yet no lesse holy in his *shop* among his *tents*, then in his *study* among his *Bookes* and *Parchments*: and by his example learne how thy shop may bee vsed, euen as an Oratorie, or place of greatest deuotion. Neuer tell me thy handy labours abstract thy minde from heauenly meditations. *Paul* a *Tent-maker*, working with his hands could yet say, *Our conuersation is in heauen*. Neuer

4. Vpon condition of life.

Πῶς δυνησομαι χειροτέχνης ὢν καὶ πένης φιλοσοφεῖν.
Chrysost. *hom.* 22. *ad pop. Ant.*

Acts 18. 3.

2. Tim. 4. 13.
Ὡς ἐν μεναστηρίῳ τῷ ἐργαστηρίῳ δυνήσῃ καθέζεσθαι.

uer complaine of the pinches of pouertie, that they lay thee open to the Diuels temptations. Who euer richer then *Adam* in *Paradise?* Who euer poorer then *Iob* on the *Dung-hill?* yet in *Paradise Satan* foyled *Adam*; on the *Dung-hill, Iob* foyled *Satan.*

Well, if the fault be onely in pouerty, and not in thine owne corruption, then giue thee a more liberall portion of these outward things, and we shall see thee mend presently: and so happily thou perswadest thy selfe; but how *deceitfully*, the miserable experience of others may teach thee, who, of poore becomming rich, haue withall of nought become worse.

5. Vpon outward occasions.

Γελοῖον δὲ τὸ αἰτιᾶσθαι τὰ ἐκτὸς, ἀλλὰ μὴ αὐτὸν εὐθήρατον ὄντα ὑπὸ τῶν τοιούτων.

*Arist. Eth.* 3 Iob 31.

In the fifth place, you shall heare some transferring the fault vpon the *outward occasions*, whereby they were entised to sinne; not considering, that the outward obiects themselues are dumbe, and say nothing, and that it is onely their owne corruption that intiseth them: For they that haue *made a couenant with their eyes*, as *Iob* did, they can looke vpon the wine when it *sprinkleth in the glasse*, and not *inordinately long to drinke*: they can behold faire and beautifull women, and yet not *intemperately lust* after them. They that haue put the *knife* of mortification *to their throats*, can sit at a rulers table, swimming with all manner of dainties, and yet not exceede the bounds of sobrietie. What? must the *table* be accused? No thine own *appetite*: *Thrust* (saith *Salomon*) thy *knife*, not into the table, but *into thine owne throat*: So, must *women* be taken away? No but thy owne *eye*, that is, the corruption in thine eye, saith our Sauiour: This causeth thee to offend. *Chrysostome* hauing said, *the beautie of a woman is a great snare*, presently corrects himselfe, *nay rather*, saith he, *not a womans beautie, but a mans lustfull looke. Let vs not accuse the things, but our selues; let vs not say, let there bee no women, but let there be no adultery, and fornication; neither let vs say, let there not be a belly, but let there not be gluttonie, &c.*

Prou. 23. 2.

Matth. 18. 9.

*Ad pop. Ant. hom.* 15.

*Sixtly.*

*Sixtly*, Many there are that father their sinnes vpon the *Deuill*. It may be indeed the *Deuill* was the *father begetting*, but for all that, their *owne naughtie hearts* might well enough bee the *mothers conceiuing*, and bringing them forth. And what could *that father* haue done without *this mother*? The Deuill cannot preuaile against vs, but by the helpe of our owne corruption: Hee might strike fire long enough ere there would bee any burning, did not wee finde him tinder. Therefore S. *Iames* sayes, *Euerie man when he is tempted, is enticed, and drawn away by his owne concupiscence*: though yet the *Deuill* haue a hand, and that no small one, in tempting of vs, yet because he doth onely allure vs, and lay baits for vs, but not *constraine* vs; he hath onely a *perswading sleight*, not an *inforcing might*; hee cannot make vs sinne against our wils, because our owne concupiscence carrieth the chiefest stroke; therefore he so speaketh: *Euerie man is tempted*, not by the *Deuill*, but *by his owne concupiscence*: And therefore, howsoeuer the same *Satan* that tempted *Dauid* to number the people, had his finger also, in all likelihood, in that matter of *Vriah*, yet *Dauid* accuseth not *Satan*, but his owne corruption; *In sinne I was conceiued*. But let vs heare what S. *Austen* saith to such as thus excuse themselues; "If *Satan*, saith he, *onely* spake, and God held his peace, then mightest thou haue some matter of excuse: But now thine eares are set in the midst, betwixt Gods admonitions on the one side, and Satans suggestions on the other side; why doe they incline themselues to these, and turne away from those? Satan ceaseth not to perswade that which is euill; but neither doth God cease to aduise vs that which is good. If by the perswasion of Satan thou hast done any euill, let Satan goe, accuse thy selfe; that thou maist by this accusing of thy selfe obtaine Gods pardon. Dost thou accuse him that can haue no pardon? Accuse thy selfe, and thou shalt forthwith be pardoned.

6. Vpon the Deuill.

Iames 1.14. *Auditum suadendi, non potentiam cogendi habet.* Aug. in Psal. 91. *Si Sathanas loqueretur & taceret Deus, haberes vnde te excusares. Modo aures tuae positae sunt inter monentem Deum, & suggerentem Satanam, quare huc flectuntur, hinc auertuntur? non cessat Satanas suadere malum, sed nec cessat Deus admonere bonum. Si aliquid persuadente Satana mali fecerit, dimitte Satanam, accusa te, vt accusatione tua Dei veniam merearis. Expectas illum accusare qui non habet veniam? te accusa, & accipis indulgentiam.*

*Seuenthly.* Others there are that flye vp into the heauens, and there flye vpon the *Starres* and *Constellations*. Such, *Austen* complained of, that, giuing care to the deceits of the *Astrologians*, bought death of them with their money, *dearely*, meane time contemning life, offered them by *Christ*, *freely*. The vsuall plea of these men was, in their adulteries, to accuse *Venus*; in their murthers, *Mars*. *Belike then* (saith *Austen*, verie sweetly scoffing at them) Venus *is the adulteresse, not thou*; Mars *the murtherer, not thou*; *But take thou heed lest thou thy selfe be damned in stead of* Mars *and* Venus. *If the Astrologian himselfe should take his owne wife in wanton behauiour with other men, will he not discipline her, and correct her for it? let her then see if she can tell him that* Venus *is to be beaten, and not she?*

*Eightly.* Others yet, being more audacious, ascend higher, and goe beyond the Starres, euen to *God* himselfe, to charge him with their sinnes: Thus did *Adam*, when he sayd in defence of his owne eating, *The woman* thou *gauest me, she gaue me it*; closely taxing God himselfe: as if he should haue sayd, vnlesse thou hadst giuen mee this companion, I had not eaten. S. *Iames* seemes to aime at these, when he saith; *Let no man when he is temp-ed, say he is tempted of God.* God, that hateth, forbiddeth, threatneth, punisheth sinne; can hee possibly tempt vnto sinne? yea, But thou sayest hee decreed my sinne; for nothing comes to passe without his will? The *second* causes moue not, vnlesse they bee moued by the *first*. *I answer.* The *first* cause is not the cause of the *errour* that is in the motion of the *second*, though it be the cause of the *motion*: As in the wheeles of a Cloake, the principall wheele, with it's motion, turnes about the lower, yet if there bee any errour in the motion of the lower, it is no cause at all thereof. Now, sinne is not properly any *motion*, but an *errour* in the motion of thy heart. Gods will being the first

7. Vpon Constellations. In Psal. 31. & 140. *Mathematicus tibi fabulas laqueorum tuorum vendit, vt non vel gratuitam compares mortem: Emis enim mortem à mathematico precio, qui contempsisti vitam à Christo gratis.* Mars *ergo homicida, non tu*; & Venus *adultera, non tu*; *vide ne pro* Marte & Venere *tu damneris. Nonne arripit, verberat & dat disciplinam in domo sua? Respondeat illi Vxor si potest.* Venerem *tacet.*

8. Vpon God. Iames 1. 23.

first cause, is the cause of thy hearts motion, *for in him we liue, moue, and haue our being*; but if there be any sinne, any errour in the motion, thine owne will is the cause thereof. For all that God hath to doe about it, is his *voluntarie permission*, whereby hee, withdrawing his grace from thee, leaueth thee to thy selfe, as not being bound vnto thee. Hee doth not vrge thee, or presse thee vnto sinne: Hee doth not infuse, or instill into thy minde any wicked motions, as doth *Satan*: Hee onely setteth the bait, or the net, and doth not restraine thy concupiscence from carrying thee to it: for he owes thee no such seruice: but hee doth not take poles as Satan doth, and driue thee violently into the net. And yet if *Satans temptations* could not excuse *Adam*, how much lesse then *Gods desertion*.

Acts 17.

The *last* translation which now I will speake of, is vpon our *brethren*, whom if, in any sort, we can draw into the societie of the same sinne with our selues, we thinke presently our selues sufficiently discharged. Now wee lay the fault vpon our brethren diuers wayes.

9. Vpon our brethren, their

Firſt, vpon their *counsell, perswasion*, or *intreatie*, specially if importunate. Thus we shall heare many say, such a one he perswaded me, he gaue me ill counsell, he importuned me, and would neuer giue ouer till I had yeelded: This is rife in theeues mouthes, going to execution: O if it had not beene for such an one, I had neuer come to this: I may thanke him: Nay, thou mayst thanke thine owne naughtie heart, so fit a prey for euill counsell. Thus *Adam*, in the beginning, layd the fault vpon his Wife, and shee vpon the Serpent: whereas indeed it was not so much the Serpents *words*, as her owne *eares*, so greedily bibbing in the poyson of his words, which shee should haue blamed. *Aaron* also was cunning in this kinde of *translation*, when being challenged by *Moses* for his sinne, in making the Golden Calfe, hee put it off to the

1. Importunity of perswasion or intreaty.

Exod. 32. 22.

the people: *Thou knoweſt this people is ſet vpon miſchiefe, and they ſayd vnto mee, Make vs Gods:* Thus *Aaron* thought hee had rid his hands of this ſinne; but the Scripture ſets it faſter on him, then that euer ſuch ſhifts ſhould take it off: *Aaron made them naked.* Here alſo was *Pilates* deceit in waſhing his hands, thinking all the blame ſtucke in the *High Prieſts*, and the reſt of the *Iewes*, that ſo vrged him with their clamorous importunitie. *Saul* likewiſe had this excuſe ready at his fingers

1 Sam. 15. 15. Verſe 19. *The people haue ſpared, &c.* And when yet *Samuel* againe vrged him; *Wherefore haſt thou not obeyed the voyce of the Lord?* Hee ſtill held him cloſe to this defence, yea, ſaith he, *I haue obeyed; but the people tooke, &c.* till the ſecond reply of *Samuel* wrung from him this hold,

Verſe 20. and made him ſay, *I haue ſinned, I haue tranſgreſſed the commandement of the Lord, becauſe I feared the people, and obeyed their voyce.*

2. Commandement, or example. Secondly, vpon the *commandement* or *example* of our *Superiours*. Thus *Children*, if they be commanded doing of euill by their *Parents*; *Seruants*, if by their *Maſters*; *Subiects*, if by their *Magiſtrates*, thinke themſelues ſufficiently excuſed: If there be ſinne in that they haue done, they thinke the commander ſhall anſwer to God for it. Thou Wittall, would this bee a good anſwer before an earthly Magiſtrate in caſe of *treaſon*, *felony*, yea, or a farre leſſe matter, to ſay, Sir, my Maſter commanded me? Or haſt thou here ſo much wit to ſaue thy ſelfe from the danger of mans Law, as not to venture vpon thy ſuperiours commandements? And haſt thou ſo little wit, as to thinke Gods Lawes are leſſe ſeuere then mans, that this anſwer, my Father, my Husband, my Maſter, my Magiſtrate commanded me, may ſerue the turne before Gods Tribunall? Dareſt thou not ſteale for all thy Maſters commandement, for feare of the *gallowes?* And yet, becauſe of thy Maſters commandement, wilt thou dare to prophane the Sabbath,

Sabbath, without all feare of *Hell?* thou thinkest that the command of that authoritie which is ouer thee, will lessen thy sinne; Nay rather, it will aggrauate it; For if thou didd'est sinne of thy selfe, without the command of man, then thou diddest *simply* reiect Gods Commandement: Now thou reiectest it with a farre greater *disgrace* and *disparagement* to God. For besides reiecting the onely wise God, thou preferrest before him base and foolish man: And so by this meanes thy sinne is doubled. For first, thou sinnest in neglecting Gods Word; and secondly, in regarding mans before it. The authoritie then of our Superiours commandement or example, will little stead vs, when God shall come to scanne our sinne. The *Apostle* dehorting the *Corinthians* from fornication, remembreth them of that fearefull iudgement that befell the *Israelites* for this sinne, three and twentie thousand of them fell in one day. 1 Cor. 10 8. cleared.

Now *Moses* mentions foure and twentie thousand, whereof one thousand were the chiefe *Princes* of the people, the other three and twentie were those of the inferiour sort, who fell into this sinne, prouoked by the instigation and example of their *Princes*. What thinke wee should be the reason that the *Apostle* should rather insist in the *speciall* punishment of the *people*, then in the common and *generall* punishment both of *Princes* and *People* together? Some of the learned say, that the *Apostle* would hereby teach the *Corinthians* the sillinesse and weaknesse of this excuse; whereby men vse to defend those sinnes whereunto they were swayed by the force of their Gouernours authoritie and example: For though this three and twentie thousand of the people had their Princes example, euen a whole thousand of them going before, and drawing them after, yet they were drawne by them, as well into the same punishment, the same destruction, as the same sinne. Iun. paral. l. 2. par. 37. *Quam frigida & ieiuna sit eorum defensio, qui exemplo, &c. potentiorum se tutos putant si in maleficia consenserint, aut ruerint præter officium suum.*

Thirdly,

3. Prouocations.

Thirdly, Vpon the *prouocations* of others, who iniurie, grieue, and exaſperate vs, either by word or deed. As in chafing and ſwearing it is vſuall: Why what ſhould one doe, when hee is thus abuſed? Such dealing as this would anger a very *Saint*: So ſaith the quarrellous and contentious man; if it were not for my ill Neighbours I ſhould liue more quietly and peaceably. True, if it were not for one ill Neighbour of thine, that is, an euill and naughtie heart, full of gall and bitternesſe. *Whence* ſaith *Iames*, notably meeting with this deceit, *are ſtrifes and contentions?* O, ſayes the deceitfull heart of the wrangler, not from mee, but from ſuch and ſuch as prouoke mee by their iniuries. No, ſaith *Iames*, they are from the *luſts that fight in your members*. Thou haſt a troubleſome heart diſtempered with many inordinate paſſions; and that is the cauſe of thy rage and furie. For many men haue receiued farre greater iniuries with farre leſſe adoe. If the Sea ſhould aſcribe her raging to the Windes, it might eaſily be conuinced, becauſe the ſame windes blow vpon the Riuers, and yet they are quiet: The reaſon then is not in the windes, but the vaſtneſſe that is in the Sea it ſelfe, which the little Riuers wanting, are not diſquieted in like manner with the windes. If thy heart were not ſo vaſt and great as it is, it would bee nothing ſo turbulent nor boyſterous, though the windes raged farre more fiercely then now they doe. Shake cleare water in the glaſſe, and iogge it as much as you will, ſtill it retayneth it cleerenesſe and puritie: but let ſuch water wherein there is mud at the bottome, bee ſtirred, and preſently it will bee fœculent, corrupt, and obſcure: It is the mud, and mire of thy corrupt affections, that makes thy heart ſo troubleſome, when it is ſtirred with iniuries. A heart free from this mud would be free from diſtemper, though neuer ſo much toſſed and ſhaken. Then againe, what ſence is there in this, that becauſe men prouoke *thee*, therefore thou

Iames 4.1.

thou muſt pronoke God? What if men anger thee, haſt thou no bodie to wreake thy anger vpon but God? Wouldeſt thou excuſe thy Seruant, if, being angred and vexed by ſome of his fellow ſeruants, hee ſhould eaſe his ſtomacke vpon thy ſelfe? And further, what reaſon is there in this, that becauſe men hurt thee in thy bodie, goods, or name, thou muſt therefore wound thy ſelfe in thy ſoule and conſcience; which thou doeſt, when, vpon occaſion of theſe iniuries, thou boyleſt in choller, and ſwelleſt in malice againſt him that wounded thee? What a folly were this, if, being hurt in the hand, we ſhould goe about to helpe our ſelues, by daſhing out our braines againſt the walles? Our brother hurteth vs in our eſtate; This brings no loſſe to our ſoule: But when our reuengefull affections are vp, they bring hurt to our ſoule, euen the guilt of ſinne, by tranſgreſſing Gods Commandements. Neuer then harpe ſo much vpon this, *hee hath wronged mee thus and thus*; Foole, none wrongs thee but thy ſelfe: *Hee hath taken away this and that*; Foole, thou takeſt the beſt things from thy ſelfe. Thou talkeſt of that which *man taketh* from thee; but conſider withall what *God hath giuen thee*, euen in this his taking away: Man hath taken away ſome *temporall commoditie*; God giueth thee an occaſion of increaſing thy *ſpirituall commodities*, if ſhewing of true Patience, Humilitie, Meekneſſe, and ſuch like graces. This which God now *giueth*, is farre aboue that which *man taketh* from thee: And yet, wiſeman that thou art, becauſe man takes from thee the *leſſe*, therefore thou thinkeſt thou mayſt take from thy ſelfe the *greater*.

Chryſ. ad pop. Antioch. ho. 22. ἀφίλαιρο σοῦ τῆς τῶν ὑποδιῶν, ἐκ ἠδικήθην ὑπ' ἐμοῦ ἀλλ' ὑπ' ἐμαυτοῦ ἐκδικήσαντος ἐμαυτὸν ἐκ τῶν ἐμῶν ἐπιτηδευμάτων, &c.

It is groſſe deceit then to excuſe our ſinnes, manifeſt wrongs to God and our owne ſoules, by the wrongs that others doe vs. That Blaſphemer in the Law had this excuſe, that it was in *heate*, beeing pronoked by the contention of that other partie; Yet for all that

Leu. 24. 10, 14.

that God would haue him stoned to death: So *Moses* transgressing at the waters of *Meribah*, was occasioned by the vntowardnesse and rebellion of the *Israelites*: yet this could not excuse him before God, but for all that he must be debarred from entring into *Canaan*.

Psal. 10.32,33.

4. Discouragements.

Fourthly, Vpon the *discouragements* and hinderances wee receiue from others, as it were rubbes to vs in the way of godlinesse: O say some, concerning the performance of good duties; if we might bee countenanced by Authoritie, holpen by our Ministers, set forward and heartned, by those, with whom, and of whom wee liue, oh then how zealous would wee bee? But because wee haue so many pinches and pul-backes this way, wee thinke our coldnesse and backwardnesse in Religion, not so lyable to censure.

Thus many people impute their not profiting, to the Minister, and the manner of his teaching: And if they had such a Minister, oh how should they thriue then? But as he in *Seneca* hauing a Thorne in his foote, complayned of the roughnesse of the way, that that was the cause of his limping; so these, hauing Thornes in their owne hearts, which make the Word vnfruitfull, complaine of the Thornes in their Ministers tongues, and make this to bee the cause of their so slow proceedings. Contrarily, many Ministers, they blame their people, and thinke that if their hearers would giue them such incouragements, in regard of countenance, maintenance, desire to learne, &c. as some other people doe their Ministers, they should then performe the worke of the Lord more carefully, and comfortably, then now they doe. But the truth is, the cause principally is in our owne corruption, which being not reformed, no incouragements to godlinesse will much further vs, but being once redressed no discouragements can much hinder vs. Therefore, if a good, and throughly mortified Christian should liue vnder one of

*De tranquill. animi.*

*Ie-*

*Ieroboams* Priests, or with banished *Dauid* in a *dry Desert*, *where there were no water*, yet hee would vndue in the power of godlinesse on the other side, an vnsound Christian, though he liued vnder *Christs* owne Ministerie, as did *Iudas*, yet hee would come to nothing. So a good Prophet, as *Moses*, *Ieremie*, and others, though yoked with neuer so crooked a people, would yet thence take occasion of prouoking their owne zeale. An euill one, though he liued among the *violent* ones, that *take the Kingdome of Heauen by force*, would yet be cold and carelesse. Let vs not then deceiue our selues, to lay our owne fault vpon the want of meanes, and so indeed vpon God himselfe: For that we haue not those meanes we so much seeme to desire, and in the hauing whereof wee promise our selues such great matters of our selues: whence is it but from God, that hath denied those meanes vnto vs? O if wee liued vnder such a mans Ministery, if we enioyed the daily company of such and such Christians, how should wee prosper then? Why? but God hath not so disposed that we should; If there were such necessitie of, and efficacie in those meanes as we thinke, he would not with-hold them: Thinke wee not that God is in stead of all meanes to his, abundantly supplying them with the presence of his Spirit; who as he was a *little Sanctuarie* to his people, when they were dispersed among the Heathen, so likewise still to vs now a little Ministery, a little Colledge of Christians, when his prouidence hath depriued vs of these meanes? But loe, an euident conuiction of our deceitfulnesse of heart: For when we haue those very selfe-same helpes, by the want whereof wee excused our selues, yet our former dulnesse and deadnesse still sticketh by vs, we are the same men that before. And of the deceitfull excuse of translation so much.

Psal. 63. 1.

Mat. 11. 12.

Ezek. 11. 16.

CHAP.

## CHAP. XV.

*Of two other deceitfull excuses of sinne, and the use of the whole.*

5, Custome. THe *first* deceitfull excuse is that of *Custome:* O say some, when they are rebuked for their swearing, idle, and vaine formes of speech, and such like sinnes: *Truely we meant no hurt, it is onely a custome we haue got, and cannot now easily leaue.* What wretched madnesse is this, that because we are come to the very height of sinne, (for what else is custome in sinne) wee should therefore thinke our selues priuiledged to sinne; that custome in sinne, then which nothing increaseth sinne more, should bee vsed as an extenuation thereof? The Apostle *Peter*, when hee would diswade vs from the mis-spending of our time in sinne and vanitie, thought hee could vse no better argument then this; that heretofore it hath beene our custome of a long time so to doe: *Hence-forward* (saith hee) *liue (as much time as remayneth in the flesh) not after the lusts of men, but after the will of God.* Why? for, *it is sufficient for vs that we haue spent the time past of our life, after the lusts of the Gentiles, walking in wantonnesse, &c.* Loe, how hee aggrauates their former sinnes, and so perswades them to desist, because they had so long accustomed themselues thereto. Dost thou then make a *plea* of thy Custome? *Oh Sir, it is* but *a custome.* Why, what canst thou say more against thy selfe? If thou hadst sworne but once in all thy life, it had beene a sinne heauie enough to crush thee downe into Hell: but now when thou tellest mee it is thy daily custome, that thy tongue

1, Pet. 4. 2, 3.

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is traded in this wickednesse, how now? Hast not thou mended the matter fairely? For shame then away with this so witlesse, gracelesse, and shamelesse an excuse. Would a Thiefe, or a Murtherer, beeing arraigned at the barre, bee so simple as to alledge in their defence, that it hath beene their vse and custome of a long time to play such reakes? Would not the Iudge so much the sooner send them to the gallowes? If the plea of custome bee so weake for the defence of these sinnes before man, why then, as *Chrysostome* reasons, should it not be as insufficient for the mayntenance of swearing, before Gods Tribunall? Though it had beene the Antiochians custome to wash them in Bathes, yet the King forbidding them, they all left for feare of his displeasure. Whereupon *Chrysostome* conuinced them of deceitfulnesse in the vse of this excuse, in pleading the *tyranny* of custome: *Loe*, saith he, *you may see that where feare is, there our wonted custome is left presently: feare easily ouer-masters custome, though it be neuer so ancient and necessarie.* It is not then our custome, but our want of Gods feare, which is the cause of our swearing. The same Father in another place, maketh mention of one, who had got an *ill-fauoured fashion* of mouing his right shoulder when he went, which yet he corrected by laying a Sword ouer it, in such manner, that it should be in danger of cutting, if so it moued. And so, by feare of incision, hee taught his shoulder better manners and motions: Doe thou who pretendest the custome of thy tongue in swearing, the same to thy *tongue* that he to his *shoulder*, and in stead of his Sword, vse the Sword of Gods Word, and Gods Iudgements threatned against this Sinne, and thou shalt easily get ridde of this thy euill Custome: For let men say what they will, it is nothing but their owne bad hearts, voyde of all feare of God, and his Iudgements; together with their sloth and negligence in not striuing against

ὃ δὲ γὰρ ἰσχυρὰ αὕτη ἡ ἀπολογία, ἡ διὰ τῆς συνηθείας, διά τι ὁ κλέπτων ἢ προβάλλεται συνηθείαν, καὶ ἀπαλλάττεται τὸν τῆς κολάσεως διά τι ὁ φονεύων καὶ μοιχεύων, Hom. 19. ad pop. Ant. Hom. 14. ad pop. Antioch. ὁρᾷς ὅτι ἔνθα φόβος εὐκόλως λύεται συνηθεια κἂν σφόδρα χρονία τις ἡγέαν ἀγκαῖα. Hom. 7. ad pop. Ant. ὑπότινος ἀλόγου συνηθείας. ὥστε τοῦ φοβοῦντος τομῆς σωφρονίσαι τὸ μέλος ἀκαίρως κινούμενον.

their euill Customes, that makes them such Slaues vnto them.

6. Subtill distinctions.

The last refuge is to helpe out the matter with some *distinctions* and *pretences* of false ends, or any such like quirkes. This is the Tale-bearers Iustification of himselfe; I doe it not to discredit him, but onely in loue and good will: So the wearer of long haire, I do it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme: So the good companions, as they call them, that conuerse familiarly with notorious wicked persons; We doe it onely for honest refreshment, and to winne them by kindnesse, as Christ conuersed with the Publicanes, and Sinners. So those *Corinthians* that were present at the Idols Feasts; Wee doe it not in honour of the Idoll, but only to gratifie our friends in a thing indifferent, the eating of meates.

Thus the Papists for their adoration of the creatures, say, they performe only *seruice*, but not *worship*, which is due to God only: The man of vindictiue spirit can distinguish betwixt *forgiuing* and *forgetting*, and tell you he hath forgiuen his Enemie, though hee hath not forgotten the wrong hee hath done him. *Bradford* in one of his Epistles makes mention of one that excused subscription to the Popish Articles, being qualified with this limitation, so farre forth as they were not against the Word of God, being indeed all quite contrarie thereto. And in this manner he moued *Bedford* and others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giuing of their Daughters in marriage to the Beniamites: For when the women of *Iabesh Gilead* did not suffice the Beniamites, and their oath hindred them from giuing any of their owne Daughters, they bade them take by force of their owne Virgins, that should come forth to dance in *Shiloh*. Why? But was not this against their Oath? Yes, but marke what a fine

Iudges 21.

quirke

quirke they found out to elude their Oath, and so to qualifie the matter; namely, that they did not giue their Daughters, but the Beniamites tooke them away. Not much vnlike are those shifts to coozen the good Lawes and Oathes against buying of places with money, as the laying of wagers before hand with those of whom they are to be had, that we shall not haue such or such a place. Such also was the deceit of those who hauing made truce with their Aduersaries for certaine dayes, did yet during the truce make incursion vpon them in the night, and then defended it, because their truce was onely for dayes not nights. To this head also wee may referre that excuse of our Trauellers, who excuse their kissing of the Popes toe, because they doe that honour to him onely as a temporall Prince, and not as a Pope. But these men are not so happy in their inuentions to saue their consciences, as was once one to saue his honour; who grudging the Persian King that honour of falling downe before him, and yet not knowing how to auoide it, purposely let fall his Ring when hee came into the Kings presence, and so excused the matter to himselfe, as though hee fell downe only to take vp his Ring, and not to worship the King. And diuers such like crankes as these might bee instanced in: The which indeed are but curtaines, we draw before our owne eyes, to hide our sinne; they are indeed as the Spiders Webbe, cunningly wouen, and some slight of wit may there appeare in them, but withall they are as slight as the Spiders Webbe; they will not endure the breath and blast of the mouth of God. Doe not then wilfully deceiue thy selfe; But thinke with thy selfe, will these distinctions, pretences and qualifications satisfie my conscience hereafter in the day of tryall? And thus much for the hearts excusing of our euill actions, as also for the iudgement of our hearts, concerning our actions.

The vſe of all is this:

Firſt, To teach vs not to be ouer-forward in conſulting with fleſh and bloud, when any thing is to be done. Who would vſe a crooked rule in drawing of lines? Who would goe to ſuch a Lawyer, whoſe counſell he knew to be meere deceit and coozenage? If then our hearts vnasked, doe offer vs their counſell, let vs ſuſpect it, let vs be as iealous ouer our harts as we would be ouer a known crafty deceiuer.

Secondly, Not to reſt ſecure in the iudgement of our owne hearts: Many bleſſe themſelues in their euill courſes, becauſe their ſeared and ſenſeleſſe conſciences, their deceiued and deceiuing hearts doe not checke them: The trecherous ſelling of *Ioſeph* was ſwallowed downe by his Brethren, and did not trouble them for nigh twentie yeeres after. The reaſon was, the miſts of corrupt affections dazeled the eyes of their minde, and ſo they could not behold their ſinne in the right forme: but when affliction had remooued the myſts of deceit from their eyes, then they beheld it in the right ſhape, moſt ougly, and monſtrous, and were confounded with the horrour thereof. Had they any reaſon to approoue their fact all that while, and to applaud themſelues in it, becauſe of this deceitfull peace of a deceitfull heart? O ſayes one, I thanke God I find quiet and peace in mine owne heart, whatſoeuer ſuch and ſuch iudge of mee for my courſes. But what talkeſt thou of peace? Or what haſt thou to doe with peace (as *Iehu* ſaid to *Ieboram*) who haſt no other ground to build it vpon then the deceitfull iudgement of thine owne blind and bewitched heart? Thou lookeſt in troubled water, and ſeeſt no deformitie in thy face: But ſtay till the water be ſetled and cleered, and then thou ſhalt ſee what a filthy miſhapen viſage thou haſt. Tell mee tenne yeeres hence, or in the day of thy tryall, when thy heart ſhall bee freed from theſe deceits, and Chriſt with the Clay and Spittle of ſome ſharpe Affliction ſhall haue

haue ſharpned thy dull eye-ſight, tell me then what peace thou haſt,

Thirdly, Since our hearts, as wee haue ſhewed, are ſo deceitfull in excuſing and defending of our ſinnes, it muſt teach vs to labour for the ſpirit of *Ingenuitie*, for that open and plaine heart of *Iob* in confeſſing of our ſinnes, that with him we may be able to ſay, *If wee haue hid our ſinnes, as did* Adam, *&c.* Though our hearts deceiued vs at firſt, to make vs *ſin*, yet let vs not ſuffer them to deceiue vs further, to make vs *defend* our ſinne: This is to adde deceit to deceit. This is *double* deceitfulneſſe, when *ſingle* was too much. Excellently *Auſten: If thou haſt ſinned thou art in darkneſſe, but by confeſſing thy darkneſſe thou ſhalt obtaine the illumination of thy darkneſſe: but by defending thy darkneſſe thou ſhalt bee darkned in thy darkeneſſe: And how wilt thou eſcape out of double darkneſſe, who had ſo much to doe with ſingle?* And againe, "Thou "haſt committed a ſinne; let it bee confeſſed, not defen- "ded. If thou wilt take vpon thee the defence of thy ſinne "thou wilt eaſily bee ouercome, &c. For who art thou "to defend thy ſelfe? Be thou readie to accuſe thy ſelfe: "ſay not, either I haue done nothing, or no ſuch great "matter, or no more then others. If hauing ſinned, thou "ſayſt thou haſt done nothing, thou ſhalt bee nothing, "thou ſhalt receiue nothing, God is readie to giue thee "pardon: thou ſtoppeſt it againſt thy ſelfe: Hee ſay, is "readie to giue it; doe not thou lay the blocke of thine "owne defence and iuſtification againſt it: but open "the boſome of thy Confeſſion and ſelfe-condemna- "tion for it.

Iob 31.33.
In Pſal.13.9. *Mereberis illuminari.*
*Et quomodo euades è duplicibus tenebris qui in ſimplicibus laborabas?*
In Pſal.50. *Commiſſum eſt non defendatur, in confeſſionem veniat non deſentionem. Adhibes te defenſorem peccati tui? vinceris. Qui es enim vt te defendas? idoneuſtio ad accuſandum te, noli dicere, aut nihil feci, aut quid magnum feci, aut fecerunt & alij? Si faciendo peccatum nihil te dicis deliquiſſe, nihil erio, nihil accipies. Paratus eſt Deus dare indulgentiam, claudis contra te. Ille paratus eſt dare, noli opponere obicem defenſionis ſed aperi ſinum confeſſionis.*

## Chap. XVI.

*Fiue deceits of the heart in perswading to sinne.*

2. In perswading.

Hither to of the *first* deceit, which is in *iudging*: the *second* followeth in *perswading*. And that is either to the *doing* of that which is *euill*, or to the *omitting* of that which is *good*.

In the *first* kinde there are diuers *deceits*,

1. To do euill, Where?

The *first* is to colour grosse sinnes with milde termes, and so to present it vnto vs, not in it owne proper colours, but painted and guilded ouer with some shewes of vertue, that it might the more easily winde and insinuate it selfe into our affections. This is like their deceit that die course cloath in fine colours. Thus *hautinesse* comes masked in the habit of *magnanimity*, *curiositie* would bee taken for the *desire of knowledge*, *ignorance* shroudes it selfe vnder the name of *innocencie*; and *riotousnesse* shadowes it selfe vnder the title of *liberalitie*, saith *Austen*. So likewise pestilent *heresie* hides it selfe vnder the name of *profound knowledge*, and deepe learning, *Rom.* 1. 24. *Pride* goes vnder the name of *cleanelinesse* and neatnesse: *Machiauelisme* and worlinesse, *Pro.* 23.4. of *wisedome* and pollicie: *impudencie* of presence of spirit, and *lawfull audacitie*: *rashnesse*, of *fortitude*: *timerousnesse*, of *cautelousnesse*: *base niggardlinesse*, of *iust parsimonie*: *drunkennesse*, of *good-fellowship*: *couetousnesse* of *good husbandry*; And hence is that *deceitfulnesse of riches*, in the parable *of the sower*. How are riches *deceitfull?* The deceit is in the couetous rich mans heart, that couers his vnsatiable coueting and desire of gathering riches, with the *gentle* and *honest* name of *thrift* and frugalitie. Thus, wrong and iniustiae

1. Deceit, painting of sinne with vertues colours.

*Superbia celsitudinem imitatur, curiositas affectare vr. studium scientiæ ignorantia quoque innocentiæ nomine tegitur. Effusio liberalitatis vmbram obtendit. Conf. Luc. 16. vitia nobis subvertuum nomine obrepunt. Timeritas sub titulo fortitudinis latet, pro cauto timidus accipitur. Sen. Ep. 45.*

iniustice deceiues often, vnder the colour, and in the appearance of mercy and compassion; as when we releeue the needy with other folkes goodes, or (to vse *Austens* example) when we fauour a poore man, hauing an ill cause, against a rich man hauing a good: In like manner, *giddinesse* carries a blush of *zeale*; and *choler* and fury, of *valour* and manhood: Whence that speech touching the fierie spirited man, *He hath mettle in him*: And it is *mettle* indeede but digged out of the mine-pits of hell, *base* and *reprobate* mettle, which neuer receiued the image and impresse of Gods spirit. And yet as they that haue ill eyes, will mistake one man for another, specially, when they somewhat resemble one another, though otherwise the difference betweene them be palpable; and so salute a stranger for a friend: so our *pur-blinde hearts*, deceiued with that shadow of resemblance, which vice sometimes carrieth of vertue, doe oftentimes imbrace and receiue grosse vices, in stead of glorious vertues. For as the Prince of darkenesse, the Diuell, doth sometimes *transforme himselfe into an Angell of light*, and become a *white Diuell*; for 1. Tim. 4. 1. 3. abstinence from meats and marriage, sauouring (one would thinke) of great mortification, are yet *doctrines of diuels*: so also can the workes of darkenesse transfigure themselues into the workes of light. Not onely those workes of light, whereunto they seeme to come somewhat neerer, but euen those, (O strange iugling!) from which they are farthest distant. For *yellow*, or some such middle colour to be taken for white, is no such great deceit of the eye; but that *blacke* should be taken for *white*; this is a strange deceit indeed. And yet this is the deceit of our hearts, to shape out diuers vices vnto vs, like those vertues to which they are most extreamely contrary. For example, not onely base *dejection* of minde goes vnder the account of true humilitie, but euen *pride* it selfe: as in those that seeke praise by

*Aug. in Psal. 46.*

diſabling and diſpraiſing themſelues; as in *Diogenes* treading vpon *Platoes* chaire, and ſaying, *Plato I trample vpon thy pride*; who therefore worthily had that anſwere returned him, *Thou trampleſt on pride with greater pride.* Thus was it in thoſe heretiques in *Pauls* time, ſo humble, that they would not preſume to come to God immediately, they would not dare to worſhip him but the Angels: And yet of theſe men, in whom humilitie made ſo great a noyſe, the Apoſtle is not afraid to ſay, *that they are puft vp in their fleſhly minde*, lo, a *proud humilitie*: And ſuch is that of the Papiſts, in whipping themſelues; for in theſe things they ſwerue from the wiſedome of the Word, and follow their owne inuentions. And what greater pride, then for a man to thinke himſelfe wiſer then God? To leaue the direction of his Word, and to exalt his owne fancie aboue it? Thus *Dauid* deſcribeth the proud man; *Thou haſt deſtroyed the curſed proud*: But who are thoſe? The next word tels vs, *that do erre from thy commandements.* And after in the ſame Pſalme, *ver.* 85. *The proud haue digged pits for me*: But who be thoſe proud ons? *Which conforme not themſelues to thy Law.* Let there bee neuer ſuch ſhewes of humilitie, if therein wee preferre our owne wills to Gods, it is but pride varniſhed with ſome colours of humilitie. *Peter* no doubt, thought himſelfe humble, when he would not let Chriſt ſhew his feete: But this was onely the deceitfulneſſe of his owne heart: For indeede he was proud in ſo doing; becauſe, in refuſing to obey Chriſts commandement, he made himſelfe wiſer then Chriſt. A like deceitfull was the *Baptiſts* humilitie in refuſing to waſh Chriſt, that was *Peters* in refuſing to be waſhed by him. Had wee not neede now to haue our eyes in our heads, leaſt otherwiſe our cunning hearts obtrude vice vpon vs, in ſtead of vertue? What more effectuall argument can they vſe to allure our affections to the loue and liking of ſinne, then to ſet this falſe gloſſe vpon it?

Col. 1. 18.

Pſal. 119. 20.

Ioh. 13. 8.

Mat. 3.

it? When the ſtrumpet would entice the yonker to commit folly with her, ſhee doth not giue her ſinne the right name of filthineſſe, which it deſerued; for that would haue driuen him away, but ſhe hangs out the *Ivybuſh* of a ſweet and a louely title, therewith inueigling the youth: *Come, let vs take our fill of loue, and delight our ſelues in daliance:* Beaſtly whordome is but *loue and daliance.* So the *ſluggard* qualifies and mollifies his ſhamefull ſloath with the ſweet name of *peace*, and ſo lulls himſelfe a ſleepe in his ſinne *Better is a handfull with quietneſſe*, (ſo he termes his ſloath) *then two handfuls with labour and vexation.* Thus our hearts, bawdes for the filthy ſtrumpet Sinne, teach her this tricke of deceitfulneſſe; to correct her naturall deformitie with theſe artificiall paintings, that ſo we might be caught the ſooner. But as the heat of the ſunne, or of the fire, will eaſily diſcouer the painting of the harlot, by melting it away: ſo will the heat of Gods Word, if we bring this painted and trapped ſtrumpet thereto, plainely ſhew, that her beautie came out of the *boxe* of a deceitfull heart. And then when theſe daubings are waſhed off from this *Iezabell*, that we may ſee her in her owne hue, wee did not ſo much loue her before, but as *Ammon* did *Thamar*, wee ſhall twiſe as much loath her afterward.

Pro. 9. 14.

*Moderatioignaui ad Sen. ep. 45 Eccleſiaſt. 4. 5.*

Secondly, *deceit*, with which our hearts vſe to inſnare vs is to make a ſhew being very reſonable, and ſhamefaced, in crauing but a little at our hands; bearing vs in hand, that if this little be granted, they will reſt contented therewith, and will demand no more. Where in truth there is a double couſenage.

2. Deceit, conſiſting of two branches.

Firſt, that there are ſome ſins which are but *little ones.* This was part of the Phariſees *leauen*, calling ſome commandements of God but little *commandements*, not much to bee regarded. So now many account *faith* and *troth* to bee but *pettie* oaths: Fornication is iudged but

That there are little ſinnes, Mat. 5. 19.

but a tricke of *youth*; Though yet S. *Paul* (to vse the words of that most reuerend man of God) in stead of that cloake of naturall infirmitie and heat of youth, wherewith we vse to couer this sinne, puts vpon it a *bloudie cloake*, bathed in the bloud of three and twentie thousand, all smitten in one day for this so light a tricke. And Saint *Paul* else-where hauing dehorted from fornication and some other sinnes, which our deceitfull hearts vse to extenuate, addeth this watch-word; *Be not deceiued*: These things are more then trickes, more then matters of sport, or ieſt: for, *these things cawes the wrath of God vpon the children of disobedience*. What now? are those *little* sinnes, which bring on vs the *great* wrath of so infinite a Maiestie? And is it now but a tricke to go to hell? Whether the weight euen of these little sinnes, as it were small sands, will sinke the ship of our soules, as well as our greater and grosser sinnes, as it were the heauier burthens of the ship. Small leakes in ships, and small breaches in walls, being neglected, leese both ships and Cities. And such tradse-men, in their accounts regard not small summes, will quickly proue banke-routs. Disobedience, though in neuer so small matters, as in eating of an Apple, gathering of a few sticks on the Sabbaoth, looking into, and touching of the Arke, is yet in Gods account, no small matter. For how seuerely hath he punished all these, then which yet what can wee imagine slighter? But it is not the smalenesse of the thing, that lessens either our obedience or disobedience. There is the same reason of roundnesse in a small ball, which is in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little; but faithfulnesse, and so also vnfaithfulnesse in a little, is a great matter: For it is Gods commandement that ties to obedience in lesser things, as well as in greater; and that is dispised, as well in the breach of the lesser, as of the greater.

Let

Mr. *Rainolds on the 7. Com. 1. Cor. 10. 8.*

Aug. *de doctor.*

*Chr. l. 4. Quod minimum est, sed in minimo fidelem esse magnum est. Nam sicut ratio rotunditatis eadem est in nummulo exiguo, quæ & in magno disco, ita vbi parua iustè geruntur non minuitur iustitiæ magnitudo. Apostolus acriter adeo increpat in re parua. 1. Cor. 6. propter iustitiam, charitatem, quæ in rebus quamlibet paruulis magna sunt.*

Let vs not then thinke that any sinne is little: since the verie least are committed against so great a God, and bring vpon vs so great a danger: More by farre, in some respects, then doe those which we count the greater. For in the greater wee sooner come to the sight of them, and so to repentance for them: whereas in the lesser, wee not discerning them, through this deceitfulnesse of heart, to bee sinnes at all, goe on in them, without repentance; and so, through impenitence in the lesser, lye open to that danger, which by repentance, wee happily escaped in the greater.

From these little ones to bring vs to greater.

Secondly, besides this, there is also another deceit, that if we will yeeld to this little, wee shall no further bee importuned for any more. For howsoeuer the beginnings of sinne are verie *modest* and *maiden-like*, and the sluggard craues *but a little sleepe, but a little slumber*, as *Austen* in his first conuersion; yet sinne is of an *incroaching* nature, like the riuers, small at the first rising, it spreads and inlarges it selfe in going; as a *Gangrene*, it creepes on by degrees, from one part to another, till in the end it haue consumed the whole. So that grant it but a *little*, and this *little* will quickly come to a great deale: Giue it but an *inch*, and it will take an *ell*. Let the Serpent but winde in his head, and he will draw his whole body after. When the Leuites father in Law had drawne him to stay till noone, he drew him on further to stay all night, yea, and till towards the euen of the next day, *Iudges* 19. If hee had named the whole time at first, and prayed him to haue stayed two dayes longer, he had neuer obtained it: But at first, craving onely halfe a day, hee comes at length to get two dayes. If our hearts should demand all that they will bring vs to in the end, they would neuer bee heard: but through their deceitfull modestie of asking but a little, by degrees they quickly entice vs on to more. How true this is, will easily appeare, if either we looke to the matter of

*Confes. l. 8. c. 5. Non erat quod responderem nisi tantum verba lenta, & somnolenta modo, ecce modo, sine paululum: Sed modò, & modò non habebant modum. & sine paululum ibat in longum.*

*faith:*

*faith*, or of *manners*: For the matter of *faith*, or doctrine, witnesse the *Popish* superstition, in most of her horrible heresies, which were not so grosse at the first as now they are; but after that the seedes and foundations of them were secretly laid in the ground in the primitiue Church, the degenerating ages that succeeded, added, one this peece, another that, till at the length, in processe of time, they came to that monstrous deformitie which now wee see. The primacie of the *Romane* Bishop at first, was onely in regard of *order* and *honour*, not of the *power* and *iurisdiction*, which afterward he obtained. Monasticall life at first was onely for safetie in time of persecution; and the monasteries of the ancient were not much differing from our colledges. The vse of images in Churches was first onely historicall: afterward, thus much being granted, the idolatrous heart of man neuer gaue ouer, till the *religious* vse obtained. Such is the danger of yeelding but to the very least occasions and beginnings of errour and idolatrie. *Miletius* his image came forth of his priuate parlor into the common hall then into the street, next into the Church-yard, then into the porch of the Church, after that to be on the wall, last of all it gat vpon the Altar it selfe. After *Ahaz* had made his wicked alter, and offered vpon it, he brought it into the temple, first setting it by the brasen alter, but then hee brought it further into the house, and aduanced it to higher place, and set it on the *northside* of Gods Altar. Loe, how Idolatry secretly, and by stealth, creepes in, and gets rome of the truth, first for one arme, then for another, then for the other parts, till at length the truth it selfe bee wholly iustled out. If errour get but once into the *belfree*, it will not leaue vntill it come into the *chancell*: if it may bee suffered to bee in the porch it will not bee long but you shall see it possessed of the Church it selfe, and ietting it in the pulpit. What shall wee say to those reconcilers

2. Kin. 16. 12. 13. 14.

*Doctor Fulke.*

reconcilers of vs and the *Romaniſts*, that would haue vs yeeld in ſome things vnto them? Aſſuredly, if once, the ſluces be opend the water muſt needs runne amaine? If the gate be ſet open, the beſieging enemie will enter. What ſhall we ſay likewiſe to thoſe that thinke it no ſuch great matter to yeeld vnto ſhewes and appearances of idolatrie? As for trauailers into idolatrous places to ſhew ſome kinde of reuerence to the Hoſt, to kiſſe the Popes toe; if yet theſe be ſhewes onely of idolatrie, certainely theſe are but ſhooing-homes, to draw on further matters. Therefore the leaſt ſins in euery commandement are reproached with the name of the greateſt; as, the vnchaſte glance of the eye with adulterie, and *Paul* calls the *Corinthians* ſitting downe at the idolatrous feaſt, though without all intent of honoring the Idoll, by the odious name of *idolatrie*: becauſe theſe leſſer and pettie matters (as we count them) make way, and paue a cauſey for the greater. Hence it was that *Iob* freed himſelfe, not onely from the groſſer idolatrie, but euen from the leaſt ſhew of it, in outward faſhions; not onely from worſhipping the Sunne and Mone, but euen from his hands kiſſing of his mouth; a geſture onely of adoring. And becauſe herein our hearts notably iuggle, therefore he ſaith; *If mine heart hath beene deceiued in ſecret, or if my hand hath kiſſed my mouth*: Thereby ſhewing, that it is a part of our hearts deceitfulneſſe to draw vs on firſt to theſe matters of leſt account, that afterward we might the more eaſily digeſt the greater. Of this *Moſes* ſeemeth to ſpeake, when he ſaith to Iſraell, *Beware, leſt your hearts deceiue you*: namely, vpon occaſion of that great proſperitie before ſpoken of, *that going backe*, at the firſt onely from your feruour and zeale in my true ſeruice, at length, by degrees, *you ſhould worſhip ſtrange Gods and bow downe vnto them*. Wherfore let no man deceiue himſelfe, ſaying O this is but a ſmall matter, why ſhould any ſtand ſo much vpon vpon this? Yea, but this ſmall matter

*Patente porta impoſſibile eſt malum vulterius non procedere.*

1. Cor, 10. 14.

Iob 31. 27.

*Adorare eſt manum ori admouere.*

Deut. 11. 16.

matter is a ſtrong cart-rope to plucke greater after it. *A little leauen leaueneth the whole lumpe:* A little ſparke often kindles a great fire, deuouring to deſtruction. Aſſuredly in the iuſtice of God, puniſhing ſmaller ſinnes with greater, they that make no conſcience of ſmaller vntruths, in time come to haue ſo large conſciences, and wide throats, that they can ſwallow downe groſſe errours, as it were great gobs at once. Hauing fallen to the Deuils *portage*, they will ſhortly eat of his *fleſh*, and from eating of the *huskes* of grapes, they will come at length to eat of the grapes themſelues, and from this to the drinking of *Wine* it ſelfe. For whereas it is onely the commandement of the Lord that bindes vs in the greater matters, he that hath boldly begun to ſhake off this yoke in the leſſer, what is there that can hold him faſt to the Lord in the greater? *Chryſoſtome* is verie zealous in this point, writing vpon thoſe words of *Paul*, concerning thoſe that vrged the ceremonies of *Moſes*: *But there are ſome that would ouerthrow the Goſpell of Chriſt. Why but*, ſaith that Father, *they retaineth the Goſpell*, "only they would haue brought "in a Iewiſh rite, or two: And yet the Apoſtle ſayes, that "that hereby the Goſpell is ſubuerted, to ſhew how but "a little thing, being vntowardly mingled, marres all: "For as in the Kings coyne, he that clips off but a little of "his Image ſtamped thereon, imbaſeth the whole peece: "ſo if any ſhall ouerthrow but the leaſt parcell of the "truth, it is wholly corrupted, from theſe beginnings pro-"ceeding alwayes to worſe things: where are they now "who condemne vs as contentious, becauſe of our diſa-"greement with heretikes? let them heare what *Paul* "ſaith, namely, that they did ouerthrow the Goſpell, who "brought in but a little innouation. So dangerous did this holy man hold it, to yeeld, though neuer ſo little, to errour, becauſe of this deceit, whereby the whole truth is ſecretly vndermined: *We would not giue place*, ſaith *Paul*,

by

Gal. 1. 6. *At qui vnum aut alterum duntaxat præſcriptum induxerant, &c.* Qd. *puſillum quiddam perperam admixtum totum corrumpit.*

*Eane fidei vel minimam particulam.*

*by subiection one house*, to Mosaique rites, vrged by the false Apostles; *that the truth of the Gospell* (indangered belike by those rites) *might continue*. If we neuer so little *sip* of the cup of errour, we shall drinke our full draught, yea, wee shall goe on in carousing till we be drunke therewith. If wee beginne neuer so little to nibble vpon these meats, wee shall fill our selues with them, and eat till wee surfet.

*Qui paululum quiddam rerum nouarum induxerant.*

Neither is this perswasion from the smalnesse of the sin, deceitfull onely in matter of doctrine, but also of *life* and conuersation. Witnesse the many experiences of Gods children, who, winking at smaller sinnes, haue been plunged into greater, and yet (so cunningly and closely is this deceit carried) they haue not espied the change: For that which our *Sauiour* speaketh concerning the growth of grace, that it is insensible, like to that of the corne, where the seed springs and growes, first the blade, then the eares, then the full corne, the husbandman *not knowing how*, may as truely be sayd concerning the growth of wickednesse: After that the smaller seeds of this vnhappie *cockle* and *darnell* are once receiued into our hearts, they shoot forth, and still rise higher and higher, without our feeling or discerning, because of this creeping, stealing, and deceitfull pace of sinne, whereby, step by step, by little and little, it ascendeth vp in vs, till it be come to his full height. Hence that admonition, *Remember from whence thou art fallen*. For we, because we fall by degrees, our hearts deceitfully getting *this little*, doe not so well perceiue how farre we are fallen, till we cast backe our eyes to that high hill where we stood before, and then we see how miserably we haue beene deceiued.

Mark. 4. 26, 27, 28.

Apoc. 2. 4.

Flatter we not then our selues in this deceit. Say not of any of thy infirmities, as *Lot* of his *Zoar*, *Oh is not this a little one?* May I not be dispenced with for this little, so I goe no further? may I not giue mine eye libertie to wan-

der

der a little in wanton glaunces? may I not looſe the reines to my tongue, to friske it out a little in ſome idle and laſciuious ſpeeches? may I not vnſhackle my feet, and giue them leaue to carrie me to ſuch and ſuch places? may I not doe all this, ſo I doe no more, ſo I breake not out into the outward acts of vncleanneſſe? No more, O foole? How canſt thou chuſe but doe more? Thinkeſt thou a dog will runne away from thee, as long as thou caſteſt him bread? or that flax will not conceiue flame, when thou putteſt fire thereto? or that thou canſt carrie burning coales in thy boſome, and not be burnt? No, no. If once thou haſt let looſe the reines of theſe mad horſes, thou mayſt not looke to ſtay them when thou wouldeſt. If once thou giueſt leaue to thy corrupt affections to beginne to play their parts, thou ſhalt hardly make them giue ouer. Though at firſt they be but weake, yet afterward they raiſe vp their ſpirits, and get ſtrength in going. Eaſier it is to keepe them out then to thruſt them out. Heare not then theſe cunning inſinuations of thy heart, oh but a *little* idleneſſe, but a *little* wantonneſſe, a *little* fooliſhneſſe, and then we haue done; oh but this *little* ſtretches it ſelfe farre. This *ſomewhat* goes a great way, and will not ſtay where we would. The Prouerbe is falſe here, *Modicum non nocet: A little hurts not.* Yes, a little hurts a great deale. Little ſinnes vſher great ones, and bring them into the cloſets of our hearts. And here behold a notable peece of cunning fraud in theſe craftie hearts of ours. In perſwading and inueigling vs to ſin, they vrge hard that it is but a *little* they craue: what will you ſticke with vs for ſo little? but when this little is once yeelded them, then they tell vs, that hauing done ſo much, it makes no great matter, if now we goe a little further: Wee cannot bee much worſe then wee are. As when wee haue miſpent ſome part of the day in idleneſſe, then it reaſons thus with vs. Now thou haſt loſt this part of it, thou

*Non obtinebis vt deſinat ſi inciperes permiſeris. Imbecillis eſt primo, &c. vires dum procedit parat, excluditur facilius quam expellitur, facilius non recipiuntur quam exeunt. Sen. Epiſt. 116. Aliquatenus inquis timere, aliquatenus dolore permitte. Sed illud aliquatenus longe producitur, nec vbi vis finem accipit, Ibid.*

canſt doe no great good with the remainder: it were euen beſt to bee idle ſtill. The like may bee ſayd in the matter of lying, theeuing, vncleannеſſe: When wee haue but yeelded a little, then our hearts tell vs, wee haue cracked our credit with that wee haue done already; wee are as good goe forward now, as ſtand ſtill. Hence it is, that when men haue once begunne to ſinne in any kinde, they haue ſo luſtily laſhed on: As *Iacob* in his lying to his Father *Iſaack*, firſt, *I am Eſau, &c.* then being demanded how hee came by his venиſon ſo quickly, hee goeth further, moſt indignely abuſing the holy name of God himſelfe, *The Lord thy God brought it to my hand.* So *Saul* in his ſwearing and curſing: firſt, *Curſed be the man that eateth food till night:* then, *As the Lord liueth that ſaueth Iſrael; though it bee* Ionathan *hee ſhall die.* And againe, *God doe ſo, and more alſo vnleſſe thou die the death* Ionathan. So *Peter*, from one deniall, ruſhes on to a ſecond, a third; and from a ſimple deniall, to a deniall with execration. *Ouer ſhooes, ouer boots*, as we ſay. So like in this regard are the waters of ſinne to thoſe in *Ezekiel.* For they come ſteaſing on vs by degrees, and riſe from the ankles to the knees, and ſo higher and higher. Yet herein vnlike, that they ſtay not at the chin, as thoſe doe, but goe ouer head and eares, and drowne vs in perpetuall perdition. We muſt then carrie a ſtrait hand ouer our hearts, and be as farre from gratifying them in theſe their *littles* of ſinne, as wiſer Phyſitians are their patients, in their littles of meats and drinkes hurtfull. For it fareth with vs in ſinning, as in eating, where one bit drawes downe another; though at firſt we purpoſed to eat little or nothing. And as we get a ſtomacke, and prouoke our appetite, ſometimes by eating, ſo is our fitneſſe for, and deſire after ſinne increaſed by beginning to ſin. For as euerie good worke increaſeth our holineſſe, and ſo habilitie for obedience, according to that of S. *Paul, Being made the ſeruants of God*

*Oportet grauiter impudentem eſſe, qui ſemel, &c.*

1 Sam. 14, 24.

Pſal. 39.

Rom. 6. 22. cleared.

*you haue your fruit in holinesse:* so euerie sinne addeth to our pollution, leauing behinde it a kinde of staine in the soule; whereby it is the readier for further disobedience. Whence it comes to passe, that hauing begunne to say *yea* to sinne, but, for a little, wee finde it so hard afterward to say it *nay* in farre greater matters, and hauing satisfied the smaller requests of sinne, wee are made farre more easie and inclineable vnto her greater demands. Hence that warning of the Apostle, *Bee not deceiued: Euill words corrupt good manners.* Your deceitfull heart will beare you in hand, that it matters not so much for words, it is but a small matter, what words or phrases one vses. But the truth is, euill words as small as you make of them, will bring on euill deeds. *Monica, Austens* mother (as himselfe reports it) when shee was a maid, beganne to sip a little wine, as shee powred it forth for her Parents: But marke what followed vpon this sipping. Daily adding, saith *Austen*, vnto her first little, new littles; because shee that maketh no bones of small matters, by little and little will fall to greater, shee came to that passe, that shee could with great greedinesse draw dry almost whole cups full of wine. Loe what comes but of sipping and kissing the cup. But the example of *Alipius*, related also by the same Father, is farre more remarkable; who being importuned by his companions to goe to those bloudy spectacles of the gladiatorie combats, at length with much adoe hee yeelded, yet purposing with himselfe, (and telling them so much) that hee would keepe his eyes shut, and so bee absent, euen whilst hee was present, ouercomming both his friends, by going with them, and also the fights to which hee went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great outcry, hee could no longer hold his eyes shut, but longing to see what the matter was, opened them, fixed them vpon that

*Confess. l. 9. c. 8.*

*Primoribus labris sorbebat exiguum. Itaque ad illud modicum quotidiana modica addendo, quoniam qui modica negligit, paulatim decidit; in eam consuetudinem lapsa erat vt prope iam plenos mero caliculos inhianter hauriret. Confess. cap. 8.*

*Si corpus meum trahitis nunquid & animum & oculos, &c.*
*Adero itaque absens & sic & vos, & illa superabo.*

that barbarous ſight, and fed them with the cruell pleaſure thereof. So that now, ſayes *Auſten*, *He was not the ſame hee that came thither, but one of that multitude to which he was come, a right companion of thoſe with whom he came. He beheld and looked on with the reſt, cryed out with them, was inflamed with them, and carried thence that madneſſe, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a Captaine and Ring-leader of many others.* But among all examples there is none to that of *Salomons*. The beginning of whoſe ouerthrow was from this deceit. It had beene a hard matter for ſo excellent a man at the firſt daſh to haue beene brought to that height of defection; no. No man ſuddenly becomes notoriouſly wicked, ſpecially hauing beene eminently vertuous before, but ſtep by ſtep, peece and peece, here a little, and there a little. Loe therefore how *Salomons* deceitfull heart foyled him, firſt onely drawing him to the more immoderate vſe of pleaſures, in themſelues lawfull, perſwading him yet that he ſhould ſtill, together with the vſe of them, retaine his wiſdome, his pietie. But in the euent it proued otherwiſe. As the loue of pleaſures went in, ſo the loue of godlineſſe went out; by degrees his zeale cooled, his forwardneſſe ſlaked. The *exceſſiue* vſe and loue of lawfull pleaſures, brought him firſt to a *defective* loue of Gods Word, and from thence to the loue of vnlawfull pleaſures in women; and then bodily adulterie brought him at length to ſpirituall, euen to fearefull Idolatrie, as is obſerued by *Nehemiah*.

*Et non eratiam ille qui venerat, ſed vnus de turbis ad quam venerat. Spectauit, clamauit, exarſit, abſtulit inde ſecum inſaniam qui ſtimularetur redire non tantum cum illis à quibus prius abſtractus eſt, ſed etiam pra illis, &c. Nemo repente fit malus.*

Eccleſ.2,3.

Neh.13.26.

Our wiſdome then muſt be to take heed (as the *Apoſtle* admoniſheth) of this *deceitfulneſſe of ſinne*, leſt wee be hardned and habituated in ſinne. For a habit and hardneſſe in ſinne comes not at firſt, but by degrees, when, by receiuing the ſeed of euill and enticing thoughts, wee come to conceiue, and then, as *Iames* ſheweth, *luſt hauing*

Heb.3.13.

Iam.1.14,15.

*Dum ſeruitur libidini facta eſt conſuetudo, & dum conſuetudini non reſiſtitur facta eſt neceſſitas.* Aug. con 8. 5.

*Nobis quia regredi non eſt facile, optimum eſt, non progredi* Sen. ep. 1. 16.

*Hom. 15. ad pop. Antioch.*

*conceiued, ſinne is brought forth,* and being brought forth is *perfectly*, by daily *practice*, which bringeth *cuſtome*, and *cuſtome neceſſitie*: So that now wee are miſerably inthralled to ſinne. Sith then wee cannot well bee rid of this gueſt, if once entertained, let vs bee warie how wee enter into the leaſt parley with him: ſince when wee are once entred but a little into this Countrey, wee know not well how to get out; it is beſt for vs not to come neere ſo much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the bankes ſide, for feare of falling *Chryſoſtome* tels vs, that it is a ſafe rule, not onely to auoyd ſinne it ſelfe, but alſo things ſeeming indifferent, that may toule and draw vs on to ſinne: And hee inſtances in laughter, and quipping, and delicious feaſting, from whence haue flowne many miſchiefes. Theſe indifferent things, at leaſt ſo ſeeming, hee accounts the *edge of the hill*, and bids vs take heed how wee vſe them. And in truth though ſuch things may ſeeme nothing, yet there is much deceit and danger in them: They are like *Elias* his cloud, which at firſt ſeemed verie little, no bigger then ones hand, yet by and by it ouer-ſpreads the whole skie, and cauſeth a daſhing ſhower. Wherefore, as the Prophet, in the firſt riſing of the cloud, bade the King hie him to his chariot, to auoyd the tempeſt, ſo muſt wee, foreſeeing the danger of a great tempeſt, run in theſe ſo little clouds, flie to our ſhelter preſently.

*Τα δοκοῦντα μη διάφορα εἶναι.*

The *Iewes* being forbidden to make couenants with the *Gentiles*, they alſo abſtained from drinking with them, becauſe that was a ceremony vſed in ſtriking of couenants, and ſo it might haue drawne them on thereto: And *Eue* hauing receiued a commandement from God, onely not to *eat*, ſayes ſhee muſt not *touch* the fruit of the tree of knowledge of good and euill; For touching might haue drawne

drawne on tafting: The like warineſſe if we ſhall vſe, then may we eſcape this deceitful ſnare of our falſe & fraudulent hearts. Otherwiſe, if we be too too regardleſſe of ſmaller matters, of the occaſions and preparatiues to ſin, quickly ſhall we be caught. And as in the body little pricks of a pin neglected, haue bred wrancklings in the fleſh, and thence worſe matters haue followed, euen death it ſelfe at laſt: ſo here in the ſoule, our conniuence and ouer-fauourable indulgences to our ſmaller ſins, cannot but inuite & call, yea, and with a magneticall kinde of attraction forcibly draw vnto vs further and farre more dangerous miſchiefes.

*Quemadmodum in corporibus qui vulnera neglexerunt febres gignunt & putrefactionem, ac mortem denique: itidem & in animis qui puſilla diſſimulant, maiora inuitant.* Chryſ. in Gal. 1.

The *third* deceit is, to tickle our affections, and ſet our deſires a float, by preſenting vnto vs the *meere* and pure pleaſure of ſinne. For howſoeuer the pleaſure of ſinne be a painefull pleaſure, a ſowre-ſweet, which hath much bitterneſſe mixed; yet our hearts cunningly hide and conceale that. The fleſh by vehemencie of temptation raiſeth ſuch clouds, that the light of our vnderſtanding is taken away; as in *Dauid* in his adulterie, the fleſh did ſo poſſeſſe him with the apprehenſion of the preſent pleaſurable delight of his ſinne, that hee could not thinke of that ſhame, that griefe, thoſe wounds of conſcience, thoſe *broken bones*, thoſe ſharpe corrections that were to follow. Thus the Deuill dealt with our Sauiour, hee ſhewed him the world, and all the glorie thereof: but there was alſo much *griefe* as well as *glorie* in the world; but hee would ſhew him none of that. So there is farre more gall and bitterneſſe, then hony and ſweetneſſe in ſinne; yet our deceitfull hearts will not let vs take any notice thereof: like the *Iſraelites*, that could remember the fleſh-pots and onions, but not the brickes, nor the bondage of *Ægypt*. Thus we diuide that of *Salomon, Goe to young man, let thy heart cheere thee in the dayes of thy youth, &c.* ſuppreſſing that which followes, *But know that for all this, God will bring thee to iudgement*. Thus the impure wanton deceiueth

III. Deceit, tickling our hearts with the meere pleaſure of ſin.

Pſal. 51.

Eccleſ. 11. 9.

Prou. 9. 17, 18.

ceiueth himſelfe, who harkneth to the ſweet voice of the flattering harlot. *Stolne waters are ſweet, and the bread of deceit is pleaſant: But he knowes not*, ſaith *Salomon*, *that the dead are there, and that her gueſts are in the depth of hell.* This deceit is much like to that of boyes, hiding a pin in a faire roſe, and ſo pricking thoſe that ſmell to it; or like that of Tradeſ-men, that ſhew their Chap-men the better part of the cloth, and hide the worſe. But to deliuer our ſelues from the danger of this deceit, wee muſt, when we are thus tempted with the ſenſe of preſent pleaſure, caſt our eyes beyond it, and looke behinde it, to ſee the taile it hath of many ſorrowes and vexations. We muſt labour as well to foreſee what is to come, as to ſee what is preſent. Doth the Deuill ſhew thee, as once our Sauiour, a goodly ſight of honour, glorie, pleaſure, profit, &c. in ſin? That thou maiſt not be inueigled therewith, thou muſt put downe his ſight with another ſight of ſhame, terrour, torment here and in hell, and other ſuch like attendants of ſin, which are to be ſeene in the Word. Thinke as well of the ſoure ſauce, as of the ſweet meat; as well of *Iaels* naile to pierce our temples, as of her milke and lodging to releeue our thirſt and wearineſſe; as well of *Dalilahs* ſiſſers to cut our haire, as of her lap to lull vs aſleepe; as well of the pricking, as of the pleaſantneſſe of the hawthornes. The Greeke *Poet* ſaies wittily, *If the paine of the head-ach were before the pleaſure of the wine, none would be drunke.* If wee could in our apprehenſion feele the paine of ſinne before hand, wee would eſcape the ſnake that lies hid vnder the greene graſſe, the hooke that lies couered vnder the pleaſant bait. This is *Salomons* aduice in the temptation to drunkenneſſe, euen then when our teeth are ſet on water with the pleaſant colour of the wine ſprinkling and leaping in the glaſſe, to remember that yet *in the end it will bite like a Serpent, and hurt like a Cockatrice.* And ſo in temptation to vncleanneſſe by the faire ſpeech

Εἰ γὰρ κραιπαλᾶν πρόσθεν ἦν τοῦ μεθύσκεσθαι, &c. *Anacreon.*

ſpeech and alluring beautie of the Harlot, to remember that *her latter end is bitter as Wormewood, and ſharper then any two-edged Sword:* For here truely hath place that ſpeech of *Abner* to *Ioab*, *Knoweſt thou not it will bee bitterneſſe in the latter end?* Sinne may well bring with it a flattering pleaſure in the entry, but it alwayes cloſes with a bitter remorſe in the end. Prou.23.31,32. Prou.5.4. 2.Sam.2.26.

The fourth *deceit* is, when it perſwadeth vs to ſinne, vpon hope of Gods mercie for pardon. This is a very vſuall and dangerous deceit: Like that of the Deuils to our Sauiour, *Caſt thy ſelfe downe head-long, for the Angels ſhall beare thee vp:* So our hearts to vs, caſt your ſelues, implunge your ſelues into this or that ſinne, the mercie of God ſhall helpe you out; Poyſon thy ſelfe, here is a counterpoyſon; Breake thy head, here is a playſter; Surfet, here is a Phyſician. An intollerable thing it is, that the mercie of God, the only inuiter and prouoker of our obedience, through the ſophiſtrie of theſe naughtie hearts of ours, ſhould be made an allurer and very Bawde as it were to all filthineſſe. *There is mercy with thee,* ſaith the Prophet, what? that thou mighteſt bee deſpiſed, blaſphemed? No, *that thou mighteſt be feared.* And the loue of Chriſt conſtraines *Paul* to dutie. Therefore ſee what noble deceiuers our hearts are, that can make that an enticer to ſinne, which of it ſelfe is the only powerfull, and conſtrayning perſwader to godlineſſe: But let them take heed leaſt their hope of mercie bee not preſumption. As a man paſſing ouer a bridge, which his falſe Spectacles make to ſeeme broader then indeed it is, being thereby deceiued, goes beſides the bridge, and ſo is drowned: ſo is it with thoſe, whoſe deceitfull hearts make the bridge of Gods mercie larger then it is, they are in danger of falling beſide it, into the waters of eternall deſtruction. For though Gods mercie bee of the largeſt extent, yet it is bounded with his truth. And therefore vſually in the Scriptures we find theſe two coupled

IV. Deceit, Preſuming of mercie.

Pſal.130.4.

2.Cor.5.14.

pled together, Gods *mercie*, and his *truth*. So that Gods mercie may not bee ſuch, whereby his truth in any ſhould be impeached, as it ſhould if it bee proſtituted it ſelfe indifferently and promiſcuouſly to all, as well the inſolent and impenitent, as the poore, humble, and broken-hearted Sinner; For vnto theſe latter onely is this matter of promiſe made: And if to the others the gate of mercy ſhould bee ſet open, Gods mercies (as *Salomon* ſayes of the wickeds, that they are cruell mercies) ſhould bee falſe and vniuſt mercies: But God neuer yet learned ſo to bee merciſull, as to make himſelfe falſe, and vnfaithfull.

V. Deceit, Pleading neceſſitie of liuing.

The *fift* deceit is, when our hearts, the better to hearten vs to ſinne, plead the neceſſitie of liuing in this World, and mayntayning our ſelues and our charges. O we muſt needs liue, ſay ſome: And vnleſſe wee doe thus, and thus, (ſay, breake the Sabbath, lye, ſweare, defraud, &c.) we cannot liue. *Eſau* vnder this pretence ſold away Heauen: He was very hungry, and knowing not how to relieue the neceſſitie of hunger otherwiſe then by accepting of *Iacobs* conditions, accepted them: I muſt mayntaine my ſelfe, ſaith *Eſau*; At this preſent I cannot without ſome food, food I ſee none but my brothers pottage; This I cannot haue, without I buy it with my birth-right: And thus he deceiued himſelfe. The like deceit wee ſhall ſee in *Demetrius* the Siluer-ſmith, who pleades hard for *Diana*, and the worſhip of her Images, by this very argument: *Sirs, yee know that by this craft wee haue our goods:* If *Diana* goe downe, our liuing goes downe with her. Thus would Satan haue beguiled Chriſt, when in his hunger hee perſwaded him to releeue himſelfe by turning ſtones into bread: And indeed to get our bread by falſhood, oppreſſion, wrong, or any indirect courſe, is a kinde of turning ſtones into bread: And what good will ſuch bread doe vs? Bread made of ſtones ſhall turne into ſtones, euen in the

the very eating. The bread of deceit, though neuer ſo pleaſant, yet in the mouth proues but grauell, ſaith *Salomon, Prou.*20.17. And no maruell. It was made of grauell and ſtones; And ſo returnes to his firſt ſubſtance. Another remedie againſt this deceit, is to oppoſe a greater neceſſitie of our ſoules liuing both here and hereafter with God. What doeſt thou tell me of the neceſſitie of thy liuing here? There is one onely neceſſitie for which there is no excuſe, and is, not to offend God. *One thing is needfull*, ſaith *Chriſt*, to prouide for thy ſoule againſt hereafter, whatſoeuer become of this carrionly carkaſe of thine. This is the farre greater neceſſitie of the two. It is not then ſimply neceſſary for thee to liue here; Or if it were, yet not to liue by ſuch wicked meanes, which thine owne vnbeleeuing heart ſuggeſteth. *Man liues not by bread onely, but by euery word that proceeds out of the mouth of God.* And *the iuſt man liues* euen this his temporall life alſo, not by theſe and theſe ſhifts, but by his Faith: And that is his meate in the want of other things, according to that of the Prophet, *Truſt in the Lord, and doe good; dwell in the Land, and feed thy ſelfe by, or with, thy Faith*, as *Tremellius* reades it. And thus wee haue handled fiue deceits which our hearts vſe in perſwading vs to ſinne. There remaynes yet diuers other, which we will ſpeake of in the Chapter following.

Μία ἐστὶν ἀναγκη ἀναφαίρετος μὴ προσηκῶσαι τῷ θεῷ. *Chryſ.*

Mat.4. Heb.2,4.

Pſal.37.3.

## *Of nine more Deceits in the ſame kinde.*

THerefore to proceed forward with theſe deceits; the next *deceit* is, A pretence that wee will doe ſuch and ſuch things (euill and vngodly) onely for *trials* ſake, that by our owne experience wee may the better learne the vanitie of Sinne. For example, ſome will goe purpoſely to ſee Maſſe, to the end as they ſay, that they ſeeing the foo-

VI. Deceit, Pretence of doing onely for trials ſake.

fooliſhneſſe and filthineſſe thereof might learne to loath it the more. The like pretence is vſed for ſeeing of playes, that by ſeeing many filthy ſins (which the Apoſtles would not haue once ſo much as to bee named) repreſented and acted on the ſtage, wee ſhall learne to hate thoſe vices the more. But God hath appointed better Schoole-miſtreſſes for the hatred of ſinne, then the practice of ſinne. Why ſhould wee leaue the meanes appointed by God to worke this hatred of ſinne, and deuiſe other meanes of our owne? Is this the beſt way to learne Continencie, to exerciſe and trade our ſelues in vncleanneſſe? Was there euer any that learned Sobrietie by haunting Tauernes and Ale-houſes? Temperance out of the Schoole of Epicuriſme? Chaſtitie in the Stewes? I deny not but God, who draweth Light out of Darkneſſe, can heale the wound of the Viper with the fleſh of the Viper, and can make ſinne, contrary to his owne nature, to worke our good, driuing out one Poyſon with another. What then? Becauſe the learned Phyſician can heale vs with Poyſon, ſhall wee therefore bee tampering with them our ſelues? So in ſtead of health we may quickly meete with death. No, *Salomon* himſelfe was deceiued in this point; as his *Eccleſiaſtes* ſheweth: And his experience may teach vs, how dangerous it is to try the heate of the fire by putting in our finger. Hee gaue himſelfe to a pleaſureable delicious life only for tryall ſake, to make proofe of it, what was in it, that if he could not find happie tranquillitie of minde, hee might leaue it ſo much the more willingly. But alas, how miſerably was hee hampered in the ſnares thereof? How was hee by this meanes drawne on to that fearefull Apoſtaſie in his old age? Shall not his experience make vs wiſe? Shall any man now thinke hee can now ſafely beare that burthen, which hath alreadie broken *Samſons* backe?

Eccleſ. 2. 3.

VII. Deceit, Preſuming vpon that good we haue.

The *ſeuenth* deceit is, when wee ground our libertie, which we take of ſinning, vpon thoſe good, either graces we

we haue, or actions wee doe; perſwading our ſelues that a little dramme of ſome goodneſſe in vs will weigh downe many talents of wickednesſe. For as wee can couer in our brethren many vertues vnder ſome one infirmitie: ſo contrarily in our ſelues (ſo cunning and craftie are our hearts) many, not ſleighter infirmities onely, but euen groſſer deformities alſo vnder ſome one, poore, pettie, happily ſhew of vertue, rather then vertue it ſelfe. Thus the ciuill man thinkes his prophaneneſſe and careleſſeneſſe in Religion is ſufficiently couered vnder his vprightneſſe, and iuſt dealing in the things of this life. The glozing hypocrite thinkes his zeale in outward profeſſing may beare him out in his vncharitable, vnrighteous, and vnreaſonable dealing with men. As if *Herod* ſhould haue thought his hearing of *Iohn* a ſufficient priuiledge to him for his Inceſt. Thus nobly doe our hearts deceiue vs, making vs beleeue that a great heape of chaffe can lie hid vnder a little handfull of Corne, that a little dimme Candle light can chaſe away the foggie palpable darkneſſe of Egypt. Whereas the contrarie is the truth, that our little good is rather obſcured and eclipſed with our many and great euils. As in the Parable of the Sower, the thorny ground is ſaid to bring forth no fruit. *Luke* 8.14. and yet before, *verſe* ſeuen, it was ſaid that the Thornes ſprung vp with the ſeed, ſo that the ſeed did not periſh in the ground, but ſprouted forth, and yeelded ſome fruit; and yet becauſe, as *Marke* ſayes, the *Thornes* grew vp, or *aſcended*, as *Matthew* ſpeaketh, namely, aboue the fruit, therefore the fruit of this ground is no fruit: it lyes buried vnder the Thornes, it is ouertopped, and choaked by them. Loe now, the fruit does not couer the *Thornes*, but the *Thornes* the *fruit*. It is not ſaid there were no *Thornes*, becauſe of ſome hopeful beginnings of fruit, but contrarily, no fruit becauſe of the Thornes thriuing, and increaſing. Were it not abſurde to reaſon thus, what though there bee many poyſonfull herbs

Marke 4.7. Matth.13.7.

herbes in the pot? yet there are ſome good ones, and ſo the porridge may bee good. Nay, if among many good hearbs, there were but one poyſonfull in the pot, a man may ſay truely, *Death is in the pot*, yea, that there were no good hearbe in it; becauſe the poyſon of the one hath taken away all the goodneſſe of the other. So in truth where there is but one ſinne nouriſhed and foſtered, all other our graces are not onely *blemiſhed*, but aboliſhed, they are no graces. But moſt of all is this deceit dangerous in the true children of God? When they ſhall the rather preſume in ſome things to ſinne, becauſe they are the children of God, members of *Chriſt?* and ſo cannot bee ſeuered from him, and becauſe they are beautified with ſo many excellent graces, which they thinke will eaſily obtaine pardon for ſome ſmall defects. Thus were the ſeruants in the primitiue Church deceiued, when vpon occaſion of their calling, they ſhooke off the yoke, and becauſe they were Gods, ſonnes, would no longer be mens ſlaues. And thus would the Deuill haue deceiued Chriſt, when hee would haue had him preſumed vpon his priuiledge of being the ſonne of God, and thereupon haue caſt himſelfe downe from the pinacle of the Temple. *Mat.*4,6. This deceit is ſo much the more lamentable, in that theſe conſiderations ought rather to bee bridles to reſtraine vs from ſinning, and ſpurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care ſhould wee haue to maintaine it, according to that of *Paul*: *walke worthy of that high calling. Should ſuch a man as I*, ſaith *Nehemie goe into the Temple to liue?* Againe, haſt thou ſome graces, ſome good things in thee? O then diſgrace them not with ſinne, but make them as gracefull as thou canſt, by adding vnto them what is wanting, that ſo there may bee a ſweet proportion, and comely conueniencie in the

ſpirituall

ſpirituall bodie of grace. For as it were an abſurd ſpeech to ſay, I haue all other parts of my bodie ſeemely, and comely, legges, hands, eyes, lippes, cheekes, therefore it matter not for my deformed and miſhapen noſe; no bodie can ſee this blemiſh among ſo many ornaments; yes, they will ſee it, and marke it ſo much the rather, and the deformitie of thy noſe is made more conſpicuous by the conformitie of thy other members: ſo alſo alike abſurd is it to perſwade our ſelues, that becauſe of ſome ornaments in our ſoules, the many monſtrous enormities thereof will bee winked at. Is any woman ſo fooliſh as to thinke becauſe her face is verie faire, and beautifull, therefore ſhe may ſpecke and ſpot it here and there with mire and dirt? Or becauſe her cloathes ſhine and gliſter, therefore ſhee may ſtaine them? Whereas the fairer the face, and the garment, the greater is the diſgrace of the ſpot, and ſtaine. So alſo, would any man bee ſo ſenceleſſe, as to thinke thus, becauſe I haue a good ſute, good ſtockings, cloake, and band, therefore I may well enough put on an old duſtie, worne, and torne hat. No; this will diſgrace all the reſt of his furniture; and it would be nothing ſo great a ſore in the eyes of the beholders, if his doublet and hoſe were tatterred, his ſhooes muſtie, his ſtockings broken, &c.

VIII. Deceit, Hope of making amends afterward.

The *eight deceit* is, when we preſume the rather to ſinne, becauſe wee thinke to make amends for it afterward by ſome good deeds, as prayer, confeſſion, almes, &c. The couetous man ſees a prey, ſome rich bootie, whereby hee may benefite himſelfe much, in the iniurie and oppreſſion of his neighbour. Yea, but his conſcience tels him, oppreſſion is ſinne, how then may he do it? His deceitfull heart ſuggeſteth, that if afterward he be a little more bountifull in giuing of almes, hee ſhall make an aboundant recompence for his ſinnes, and ſo bids him ſticke no longer

longer at the matter. In this one particular, *Austen* both propoundeth, and discouereth this deceit verie notably. *The extortioner*, saith he, *saith thus vnto me, I am not like the rich man in the Gospell, I feast the poore, I send sustenance to the prisoners, I clouth the naked. I entertaine the strangers.* To whom he answereth. *Thou thinkest thou giuest.* "Do not take away, and thou hast giuen. He reioy-
"ceth to whom thou hast giuen: but he weepeth, from
"whom thou hast taken away. which of these two
"thinkest thou will God heare? Thou saist to him to
"whom thou hast giuen, be thankefull for that thou hast
"receiued: but on the other side the other man saith; I
"mourne for that thou hast taken away: God he saies to
"thee, foole, I bade the giue, but not of other folkes goods.
"Know thou foole, who of thy spoiles and rapines giuest
"almes, but when thou spoilest a Christian, and robbest
"him, thou robbest Christ himselfe. And if they shall
"bee sent to hell that did not cloathe Christ (that is, a
"Christian) when naked, what place shall they haue in
"hell that made him naked when he was cloathed? Here
"happily thou wilt say, thou strippest a Pagan, and
"cloathest a Christian: Euen here will Christ answer thee,
"oh spare to damnifie me; For when thou art a Christian
"doest thus oppresse a Pagan, thou keepest him from be-
"comming a Christian. If thou hast then of thine owne,
"giue; if not, better for thee to gratifie none, then to grate
"vpon any. So farre *Austen*, excellently shewing the grosenesse of this deceit, that *we may rob* Peter, *if afterward we will pay* Paul *therwith.* This kind of deceit seemeth to haue carried *Saul* to that his disobedience, in retaining the fattest of the *Amalikites* flockes. Hee thought belike the staine thereof would easily bee washed out with the bloud of his sacrifice, whereof he speakes so much afterward to *Samuel, The people tooke to offer to the Lord in Gilgall.* And so the whorish woman thinkes, the like of

water

*De verb. Apost. ser. 21, tom. 10. Dicit mihi raptor rerum alienarum, &c. Agapas facit, vinctis in carcere, &c. Dare te putas, tollere noli, & dedisti.*

*Parce damnis meis.*

1. Sam. 15. 15. 21.

water will purge away all the filthinesse of her lust: *I haue peace offerings* (saith she, incouraging her selfe and her youth in their sinnes) *at home, and I haue paid my vowes.* This seemes also to haue beene the deceit of the Pharasees, as some read that *Luke* 11.41. *Ye giue almes* (namely of goodes gotten by rapine and pillage) *and then all will bee cleane*, the blot of your vniustice you thinke it sufficiently washed away. A horrible thing, to thinke that God will thus bee corrupted, and made to winke at our sinne: No, *He that offereth to the Lord of the goods of the poore, is as he that sacrificeth to the Sonne before the Father.* Pro.7.14. Eccles.3.4.

But her is a double deceit, First, that we can satisfie for our sinnes by any of our workes. Secondly, That therefore wee may boldly sinne. For first, say that thou couldest satisfie God for the wrong which thy sin doth to him, maist thou therefore lawfully offer wrong and violence to him? Wouldest thou thinke thy neighbour might lawfully steale from thee, if after he would make some restitution? Or breake thy head, if after he would giue thee a plaister? But then it is not so, that any workes of obedience can satisfie for thy former disobedience. If thou were bound to a man in two seuerall bonds for two seuerall debts, and hauing forfeited one, shouldest afterward pay the other, wouldst thou be so foolish as to thinke that by paying this latter, thou hadst sufficiently discharged the former? If a seruant, hauing loytered all one weeke, should painefully labour all the next, would his master yet endure him pleading the, weekes diligence, as a sufficient recompence of the formers negligence? No; For it was his dutie to labour both weeks: So the obedience thou performest to God is a debt due to him; thou canst not pay one debt with another. If a Chapman, hauing gone long in the Marchants bookes, should at length pay for that he tooke last, had he therefore satisfied for all that was taken before? And yet this is the foppish deceit, not of the Papists onely, but of many of our selues also

also (for naturally there is much of the popish leauen in vs) to thinke that if after we haue sinned, we be for a while a little more carefull then ordinary, of prayer, confession, reading, hearing, and such like exercises, then all is well againe: But *Salomon* tels vs, that the sacrifice of the wicked is abhomination to the Lord: And therefore the exercises of godlinesse performed by such as wallow in sinne without repentance, cannot pacifie his wrath.

IX. Deceit, Pretence of insuing good.

The *ninth* deceit, is when we perswade our selues to the committing of some sinne, vpon repentance, either of the consequence of some great good, which otherwise cannot be had; or the preuention of some greater euill, which otherwise cannot bee auoided. Hence that deceitfull rule, *of two euils chooſe the leaſt*. *Lot* was caught in this snare, when hee would haue redeemed the greater sinne of the *Sodomites* against his guests, with the lesse against his daughters; when hee would haue preuented *Sodomie*, by permission of adulterie. So *Herod* hauing sworne to gratifie the requests of that dancing Minion, for the auoiding of the Sands, rushes vpon the Rockes; preuenting *periurie*, as he thought, by *murther*. But the truth is, a man is neuer so incompassed betwixt two euils, but hee may finde an outgoing without a third. Now as concerning the hope of some good that may ensue; here *Lots* daughters were caught, as well as their father in the former: For when they fell into that foule abhomination of incest in all likelihood this was that which preuailed with them, a hope they had that by this meanes in their Fathers posteritie, the Church of God (otherwise in in their opinion neere an end) should bee vpheld, and preserued: And was not here a goodly colour, to commend incest vnto them, the preseruation of the Church from ruine? But had not *Abraham* as good a colour for to haue spared *Isaac*, contrarie to Gods commande-

*Nemo ita perplexus tenetur inter duo vitia, quin exitus pateat absq;3.*

ment

ment? Euen the same that they had, the preseruation and saluation of all the elect, which hee might feare would haue beene buried in *Isaacks* ashes, of whom he knew the Messiah must come. And indeed, if *Abraham* had not had a sound heart indeed, here had beene fit place for this deceit. The leapers were thus deceiued, when contrary to Christs commandement, They deuulged the Miracle of their healing: Their reason was to declare Christs glory, and their owne thankefulnesse. But they should haue learned, that as when God commands things otherwise so bidden, then they are no sinnes; as in *Abrahams* case: so when hee forbiddeth things otherwise commanded, then they are no parts of obedience, whatsoeuer plausible perswasions wee may frame to our selues *Saul* also was thus deceiued, when for the better ouerthrowing of the Philistians, hee forbade the people to eate any thing till the euening. So *Rebecca*, when for gaining a blessing, she taught her sonne now to lie. *Austen* makes mention of some that iustified the reading of the immodest, and lasciuious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the polishing of the speech. That which is good is precious indeede, and according to *Salomons* rule, wee are to *buy* it, but yet not to our disaduantage; with the losse onely of worse things, not of better things then that wee buy. Wee must not buy eloquence, and *good words* so dearely, as with the losse of a *good conscience*: wee must not redeeme our little finger with the losse of our eyes. For as excellently *Austen*, *Good words are not more easily learned by those filthy writings: but filthinesse is more confidently practised by reason of those words.* Whatsoeuer good it is wee may thinke to come vnto by sinning, it is nothing to that hurt wee do to our owne soules in sinning. It were madnesse to loose a thousand Pound, to

1. Sam. 14. 24.

Confess. 1. 16.

*Hinc verba discuntur, hinc eloquentia, &c.* Pro. 23. 23.

*Non omnino per hanc turpitudinem verba illa commodius discuntur, sed per hæc verba turpitudo hæc confidentius perpetratur.*

gaine a hundreth: much more to loose it for nothing, missing of that hoped for hundreth. So it is here in this deceit. In not sinning, when we are tempted, there is an vnspeakeable good: now when wee sinne vpon hope of some great good, first wee loose the good of abstaining from sinne, of keeping our selues pure from that defilement.

This wee wittingly loose. Now that great good wee thinke to winne by this losse, is in comparison with this, but as a dramme to a talent. This were bad enough one would thinke: yet here is not all. For besides the losse wee purposely put our selues vnto, wee loose also that we hoped to gaine by this losse, both the talent and the dramme to. As *Saul*, when by his wicked execration, and cruell prohibition of food to the people, he thought to haue furthered the victorie against the Philistians, indeede, he hindered it, as *Ionathan* obserued: For if the people had not beene out of heart for want of foode, they might farre more valiantly haue pursued their aduersaries. And so it fareth with vs, as with the dogge in the Fable, that letting fall the flesh that was in his mouth, to catch at the shadow thereof, lost both that he had, and that hee thought to haue had, both substance and shadow too. For indeede that good which wee procure by sinning. is rather a shadow of good, then any true good. When we doe euill that good may come thereof, though the the thing it selfe bee good, yet to vs it is not good. Our sinne in procuring it hath altered the nature of it. If this were well thought of by some, they would not so deceiue themselues, as they do, in vsing base shifts, and vndirect, and vnhonest courses, for the inriching of their state, vpon pretence of doing good to the Church, whereto they say they shall thus bee enabled, I tell such, that the good which thus they doe to the Church, in them is no good, but turned into sinne. For as in *Iob* it is said, that

Iob 13.7.

We

we may not *lie* for God, so neither may wee oppresse, defraud, or do any other euill, either for God or the Church of God. Hee knowes how to prouide for his Church without thee. He will not bee honoured with the price of a dogge, and a whore. He needs not thy *vertues*, much lesse thy sinnes, either for his owne glorie, or his Churches. Neuer feare, that either of these will fall downe, though they seeme neuer so much to shake, vnlesse thou (as once *Vzzah* his hand to saue the Arke) put vnder the proppe of thy sinne. But against this deceit for euer remember that golden rule of the Apostle, *We may not doe euill*, (no not the least) *that good* (though the greatest) *may come thereof.* Deut.23.16. Rom.3.

The *tenth* deceit is, when we therefore presume to goe on in our sinnes, because our meaning is, if wee may beleeue our hearts, to continue also in the practise of godlinesse, as it were parting stakes betwixt God and the Diuell. If our hearts should perswade vs so to inthrall our selues to sinne, as wholly to renounce Gods seruice, and shake off his yoke, this would not so easily bee granted. But now when they beare vs in hand, that still wee shall continue Gods seruants, Notwithstanding our seruice performed to sinne, wee quickely apprehend this, and thinke this will be fine, if wee can both please God, and our owne naughtie hearts too. This was *Salomons* deceit, in his first declination, when hee began ouermuch to hearken to the inchantments of pleasures; that for all his pleasures, hee would still continue his former exercise of pietie. But when once hee had gone thus farre, to admit of such companions with God, in in the seruice of his heart, they could not long endure Gods partnership, nor yet God theirs, and so *Salomon* at length gaue ouer the seruice of God, and serued idols. Neuer then let vs thinke that we can ioyne together things so insociable godlinesse and wickednesse. it is a hard matter to

X. Deceit, vrging of our purpose still to continue godly.

exercise two seuerall Trades: much more two such contrarie trades, as these two. Neuer let vs be so grosse, as to thinke we can reconcile things altogether irreconcileable, *God* and *Satan*: yee cannot serue two contrarie Masters, *God* and *Mammon*, *God* and *Bacchus*, *God* and *Venus*. The *Mammonist* flattereth himselfe in his worldlinesse, because he purposeth still to continue his zeale and forwardnesse in Religion. But this is impossible. For how can such a worthy princesse as *Grace*, indure such rogues for her bed-fellowes, to lodge with her in our hearts, as are Couetousnesse, Voluptuousnesse, &c. No, Grace must haue all, or none. If any sinne haue but a part, it must haue all. Lo then notable craft. If you will let such and such guests in to haue some roome, they will not bee any vnquiet neighbours: Grace shall enioy her roome still. But when once they are got in, Grace is so annoyed, that shee is faine to depart presently. And so all falls to their share.

XI. Deceit, from humane law on our side.

The *eleuenth* deceit is, when we flesh and confirme our selues in our sinnes, because of some humane lawes which may seeme to fauour them. Though yet indeed, they onely *tollerate* them, and not *allow* them. Thus the common Vsurar deceiueth himselfe; why, the law allowes ten in the hundred: yea, but the law onely stints, and limits it to ten in the hundreth, and so farre giues way to it, for the preuenting of a greater mischiefe. And this will not bee enough to excuse the Vsurer in the *Court of conscience*. Thus the Iewes deceiued themselues in the matter of their *Poligamy*, in hauing many wiues; and in their diuorces for euery trifle. They thought *Moses* law had allowed them in these sinnes. Whereas our Sauiour

Mat. 19. 28.

sheweth, *Moses* onely gaue a tolleration, because of the hardnesse of their hearts. So in the matter of maintenance for the Ministerie, many though rich and able, yet refuse to giue any thing, because they haue not those things,

things the riches whereof the law requires for this purpose. Yet the Law of God is plaine, *let him that is taught make him that teacheth him partaker of all his goods.* And againe, in the Cities which the other Tribes must giue the Leuites, God would haue this proportion to bee kept; such Tribes as had more Cities in their inheritance should part with more: such as had lesse with fewer. By the equitie of which proportion, those that are richer are bound to giue more to the Ministerie, then the poorer. And yet, if this colour of humaine law will serue the turne, they may giue lesse. For the poorer may haue tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our abilitie, whether our estate be in matters titheable, or not, that matters not with God, we should maintaine the Ministerie. Gal. 6.6. Numb. 35.8.

The *twelfth* deceit is, when therefore we flatter our selues in our sinnes, and thinke we may well enough do it, as long as wee keepe a moderation in sinning, and do not lash out so farre as others do. Thus many thinke they neede not sticke to ride vpon the Sabboth, though for trifling, triuiall causes, so they stay an houre by the way to heare a Sermon, and do not wholly spend it in trauelling, as some do. Thus many beare themselues out in their hard and vniust dealing with the poore, because they vse not all that crueltie they might, and that others do; because they onely clip off the *woole*, and not the *liuing flesh*: it may bee they take but halfe the forfeiture of a band; it may be they restore halfe of the worth of the pledge, when it is forfeited. So theeues thinke, if they leaue some money in the trauellers purse, and let him scape with his life, which was in their hands, they are so farre from being to be accused for their stealing, that rather they are to be commended for their mercie, and moderation in stealing. Thus *Dauid* though he followed his lust in lying with *Bethsheba*, yet he would not lye with her, XII. Deceit, from our moderation in sinning. 2. Sam. 11. 4.

but being purified, according to the Law: And lying with her so, his deceitfull heart made him thinke hee might the more safely doe it. But this deceit is not hard to be discouered. Doth *Dauid* indeed make conscience of *ceremoniall*, and yet none of *morall* puritie? Doth the theefe make conscience of leauing one twelue-pence in the trauellers purse, and none of taking many hundreds out of it? So in the remitting of halfe the forfeiture, I aske of thee, whether the same reason that makes thee giue one halfe, should not presse thee to giue the other also, thou hauing no more right before God to keepe the one part then the other?

XIII. deceit, wresting the Scripture to be for vs.

The *thirteenth deceit* is, in wresting the Scripture, to make it serue our turne. And if once our deceitfull hearts can finde the least colour for our sinnes there, then runne we away with it, and take libertie to sinne boldly. It shall not be amisse to see this in some particulars.

*Obiect.* Eccles. 7.18,19. explained.

First, for libertie in sinning, prophane ones alledge that of *Salomon*; *Be not iust ouer-much*. So a man may be too forward and precize. And againe, bee not wicked ouermuch. So then a man may be wicked moderately.

*Answ.*

*Answ.* The former words are not to bee vnderstood of true righteousnesse, as though there could be too much there, but a deuised righteousnesse of our owne, without the Word of God. Such as is that of the Papists in whipping themselues. Therefore *Salomon* addes in the same place: *Neither be too wise*. Make not thy selfe wiser then God, in prescribing to thy selfe a stricter righteousnesse, then his Word imposeth vpon thee. What then? is this to cry downe the practice of true pietie and mortification, commanded in the Word? As for the latter words, of not being too wicked, they doe not giue vs leaue to bee wicked in any sort, though neuer so little, no more then the Apostle, saying, *Let not sinne raigne*, doth thereby giue libertie to vs, that sinne may be tolerated, so it raigne

Rom. 6.12.

not;

not; or then he doth, when he sayes, *Let not the Sunne goe downe vpon your wrath*, thereby giue libertie to be angry till the Sunne be set. But as there the meaning is, that if it be so, that we cannot wholly be free from rash anger (which were to be wished) yet we should not nourish it, but labour with all speed to quench it: so also here, that if it be so, wee cannot altogether be free from the taint of wickednesse, yet that we should keepe our selues from lashing out into the excesse thereof, as the common sort doe, no further are the words to be stretched.

Secondly, for continuing impenitently in their sinnes, they alledge that of *Salomon*, *The iust man falleth seuen times a day, and riseth againe.* Which is to be vnderstood of his falling into *affliction*, and not into *sinne*. So likewise they vrge that of *Ezechiel*, *At what time soeuer a sinner repents, &c.* But they forgat that of S. *Austen*, *He which giueth pardon to the repenter, doth not alwayes giue repentance to the sinner.* Prou. 14. 16.

Thirdly, for mixt dancing of men and women, that of *Salomon*, *There is a time to dance.* *Anſ.* *Salomon* speakes not of such things as we ought to doe, or may doe, by the *commandement* or *permission* of God, but of such things, as fall out, and come to passe by the *prouidence* and decree of God. *There is an appointed time*, namely, in Gods eternall decree, *for euerie thing*; namely, the sale out, euerie, either crosse, or pleasing accident; for otherwise there is no such time, wherein wee are bound to throw away that we haue, so as we are to keepe and get it. Eccles. 3. 4. expounded.

Fourthly, for vsurie, that in the Parable, *Why didst thou not put it forth to the exchangers, that I might haue mine owne with vantage?* *Anſw.* Grant that this be spoken in allusion to the practice of common and cruell vsurers, yet the Scripture doth no more allow of the common trade of vsurie, by borrowing a similitude of them, then of iniustice in the Parable of the vniust steward, or of theft, in Matth. 25. 27.

Luk.16.1. 1 Thess.5.2. 1 Cor.9.14. saying, Christ shall come *as a theefe in the night*, or of the Heathens Olympicke games, in comparing the practice of Christianitie, to those races; or of dancing in that parabolicall speech, *Wee haue piped, and yee haue not danced*; or of charmes and incantations, in likening the wicked to the *deafe Adder, which heareth not the voyce of the Inchanter.*

Matth.11.17.

Fifthly, for fornication, that it is indifferent, the words of the counsell, *Acts* 15. joyning fornication, and consorting it with things indifferent, viz. *blood*, and *things strangled.*

*Answ.* The reason of that coniunction was the generall account that those times made of fornication, not the counsels owne opinion.

2 King.5.18. interpreted. Sixtly, for defiling, at the least the outward man with idolatrie. *Naamans* petition, *God be mercifull vnto mee when I come into the house of Rimmon*, with the Prophets answer, *Goe in peace. Answ.* The words in the originall, as some learned haue obserued, may be read thus, *God bee mercifull vnto me, for I haue gone into the house of Rimmon*, so that *Naaman* now purposing wholly to cleaue to the true God, craues pardon for that which he had done; no *leaue*, for that he was to doe. The word is vsed in the same manner in the inscription of two Psalmes together: In the 52. *Psalme, A Psalme of Dauid, after the Prophet Nathan came to him*: For he did not make the Psalme till after he had beene with him. So in the 52. *Psalme, A Psalme of Dauid, after that Doeg came, and shewed Saul &c.* And in *Psalme* 54. *After the Ziphims came.*

Matth.20.15. Seuenthly, for a *lawlesse libertie* to deale with our owne things as we list, that in the Parable, *May I not doe with mine owne as I list? Answ.* It is Gods speech, and his peculiar priuiledge, not theirs, who haue nothing simply their owne.

Eightly, for *temporizing* and framing of our selues to all companies,

companies, that of the Apostle, *Vnto the Iewes I became as a Iew, &c.*

*Answ.* The Apostle became as a Iew to the Iewes, and as a Gentile to the Gentiles, not in conforming himselfe to any of their Impieties, for he neuersacrificed to the Gentile Gods, to make himselfe as one without the Law, to them that were without the Law; but, first, in the vse of things indifferent, secondly, in a mercifull compassion towards them, tenderly yearning in his bowels ouer their soules; not in a craftie counterfeiting of their fashions: He becommeth as a sicke man to the sicke, not that feineth himselfe to be sicke of the same disease, but that ministreth vnto him, and with a bemoning minde, thinketh what hee would bee glad others should doe to him being sicke, and does the same to his brother. Diuers such like wringings of Scripture might be instanced in. But these are enough to giue vs a say of deceitfulnesse of our hearts in this kind.

1. Cor. 9. 20. opened.

*Compassione miserecordiæ, non simulatione fallaciæ sit enim tanquam æger qui ministrat ægroto, non cum se febres habere mentitur, sed cum animo condolentis, &c.* Aug. in Epist.

XIV. Deceit, Eluding the Scriptures against vs.

The *last deceit* is, the inuenting of inuasions, how to elude such arguments, whether from the Scripture, or from sound reason, as make against our sinne. To shew this in some particulars.

1. Cor. 11. 14.

First, When we plucke and pinch the long haire of Ruffians with that pregnant text, *It is a shame for a man to weare long haire*; Nature it selfe teacheth it. *Answer* is made that it is onely to bee vnderstood of such haire that is as long as womens: But as it is said of the Pharisies, that their Phylacterics were *broad*, but the *expositions* of the Law *narrow*; so it may be said of these men, their *haire* is *long*, but their *exposition* of this Scripture is very *short*, whiles they restraine the word, which signifieth to nourish the haire at large, onely to such a kinde of nourishing as women vse, that let it grow downe to their feet. *Homer* vsing the Apostles word, cals the Grecians, nourishers of their haire; who yet I hope did not weare their haire so long as women, that they were faine to binde it vp. Thus in

Κόμαν.

in stead of clipping their haire, they clip the Scripture.

Deut. 22. 5. Secondly, The like shift is that which is vsed to decline the stroke of *Deut.* 22. against *Stage-players*, where the man that putteth on womens apparell is said to bee an *abomination to the Lord*: A fearefull Thunderbolt; But loe a Thicket, which some of *Adams* sonnes haue found to hide themselues, from this thundring voice of the Lord; and that is a corrupting glosse, which interprets it of such onely, that weare womens apparell *ordinarily*, and *daily*, so as women vse to doe. Yea, but the word is to *put on*, and it cannot be denied but Players put it on when they act womens parts: And the same word is vsed of *Dauids* putting on *Sauls* Armour, who yet put it off againe presently.

*Iilboch.* 2. Sam. 17. Thirdly, and lastly, not to exceed in multitude of examples, when the negligence of Pastors is checked with that expresse Commandement, *feed the flocke*; that is, saith the deceitfull heart, either by thy selfe or by another: And yet Christ biddeth *Peter* if he loue him, and as hee loues him, to feed his sheepe. Look then how thou art to loue Christ, so thou art to feed his sheepe: If thou thinkest it enough to loue Christ by a Deputie, then mayst thou also safely thinke it enough to feed his sheepe by a Deputie.

It might be shewed in many other things besides, how full of subtill and sophisticall wit our hearts are in coyning of Distinctions, and deuising shifts to restraine *hatreds*, as they call them; that is, the Commandements that make against them: But the question is, whether these Distinctions will goe for currant, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sinne can there bee, in neuer putting on of womens apparell, in wearing our haire in the ordinary shortnesse, in feeding the flocke in our owne persons. But the other matters are doubtfull and questionable. Take heed therefore, least on thy death-bed thou make this doubt? O what if that were not the meaning of that place,

*Odia restringere, fauores ampliare.*

place, feed the flocke, that is, either by thy ſelfe, or by thy ſubſtitute? How if Chriſt meant onely feeding by our ſelues, in our owne perſons? How then? Who ſeeth not, that when death commeth, then all our quirkes of wit, whereby we ſoothed our ſelues in our ſins, vaniſh away as ſmoake? Venter not then to leane vpon ſuch broken ſtaues, which will ſurely faile thee in thy greateſt need.

## CHAP. XVIII.

### *Seuen Deceits of the Heart in perſwading to the omiſſion of good.*

HAuing ſpoken of the deceits of our hearts in perſwading to the *commiſſion of euill*, it remayneth that we proceed to their deceits in perſwading to the *omiſſion* of that which is *Good*. And they are ſpecially *ſeuen*.

2. To omit good, where the

The *firſt* is, when, as before the foule and vgly face of ſinne was painted with the faire colours of vertue and holineſſe: ſo here, contrarily, the beautifull face of vertue is all to be ſlurred and ſmeared with the blacke ſoote of thoſe vices, which ſeeme to haue ſome affinitie with it. Thus conſcience of ſinne is traduced as preciſe niceneſſe and needleſſe ſcrupuloſity; obedience to Gods Lawes is thought the baſeſt bondage, *Pſal.* 2. Iuſt ſeueritie heares ill, vnder the name of mercileſſe crueltie. Zeale is cenſured for Hypocriſie, Raſhneſſe, Madneſſe. Patience for ſtupiditie, and cowardize, Humilitie for baſeneſſe of minde: Wiſedome for craft. And ſo are many excellent graces and workes diſcredited with vs, and wee brought out of loue, and liking with them. *Iudas* diſgraced the iuſt and honourable liberalitie of *Mary*, in breaking the boxe of Oyntment on

I. Deceit, diſfiguring of vertue with ſinnes deformities.

2 Kings 9.11.

Mat. 26.8.

on our Sauiour, as too profuse and riotous a waste. The Iewes taxed *Iohns* seuerer *grauitie* as *Diabolicall*, and *Christs* gentler *affabilitie* as *Epicureall*, and sauouring of licentiousnesse. *Ahaz* counted trusting on God to be tempting of him. And the Papists slander Marriage, as an vncleane and fleshly worke. Herein vertue fares much like her followers, who neuer could be free from those aspersions, and imputations, which of all others they least deserued. But, as the wicked, to bring the godly into hatred, haue alwayes raysed vp slanderous reports of them, that they are thus and thus, (as of the Christians in the Primitiue Church, that they were enemies to the Emperours, practisers of vncleanesse in their meetings, &c.) when indeed they are nothing lesse; so doe our hearts craftily misinforme vs of vertue, and as once they of the *Hugonites*, tell vs terrible things of it, to bring vs quite out of conceit with it.

Esay 7.12.

II. Deceit, to bring from a little to nothing.

The second is, when our hearts would onely obtaine thus much of vs, to remit but a little of our forwardnesse and zeale, as in the strict obseruation of the Sabbath, and other such like duties. For by this meanes, as in committing of sinne the deceit of our hearts was, to bring vs from a *little* to *much*: so heere, from a *little* to *nothing* at all, that by little and little degenerating, at the length wee might be quite stript and emptied of all goodnesse. A fearefull example whereof the Church of *Ephesus* yeeldeth; whose little abatement of the seruour of her first loue, made way to the remouall of her golden Candlesticke, and so to the bringing in of that fearefull and fatall darknesse wherein her former so glorious and shining a light was wholly extinguished. Our wisedome therefore in standing out against our own hearts, and the Deuil, with whom they conspire, must be like to that of *Moses* in standing out against *Pharaoh*, not to yeeld so much as a hoofe; If we do, our case in the end wil be the same with them, that yeeld all at once, and

Reuel. 2.4, 5.

and at first dash, wholly fall away. It matters not greatly to Satan, in the spirituall shipwracke, whether the ship be sodden-ly cast away by some violent tempest or bee drowned by degrees, the water getting in by little and little at some little hole. Lingring consumptions bring death as well as the violent burning feauers. *He that is careleſſe in his buſineſſe, saith Salomon, is brother to the waſter*, & will surely come to pouerty in the end. This is true also spiritually. If once wee beginne to slacke of our care and watchfulnesse, and beginne to grow cold & careles, and to carry our selues remissely in religion, wee shall quickly come into the same case with them that wast & hauock all cõscience at once. Since therfore this is the diuels craft, and our owne hearts together, not to set vpon our whole treasure and store at once, but heer a snatch & there a snatch, till by little and little, they haue exhausted vs, like *Nabuchadnezzar* in the spoyle of the Temple, first taking away one part of the furniture, then another: It stands vs in hand to hold fast our owne, and not to let goe the least parcell thereof. For if once a breach bee made in vpon vs, and but some little taken away, we cannot but bee weakned thereby, and so lye open to further danger. *How often* saith *Auſten*, "hauing at first but tolerated of "those which tell idle Tales, least wee should offend the "weake, afterwards by litle and little haue welcome wil-"lingly to listen vnto them? If once wee become luke-warme, wee are so much the fitter to become cold, and then to freeze. If we suffer zeale to coole, quickely wee shall come to rest in the outward performance of Religious exercises, without any sense of the quickning life and power of godlynesse in them, and at length we shall proceede on, from this dead senselessenesse, to open prophannesse, and contempt of all goodnesse. Withstand then the first beginnings of declining.

Prou. 18. 9.

Dan. 11. compared with Ier. 26. 19 29.

*Confeſſ. 10. 35. Quoties narrantes inania primo quaſi toleramus, ne offendamus infirmos, deinde paulatim libenter adquiescimus?*

The third is, when the pleasure, comfort, and reward of

III. Deceit, seuering of the pleasure of godlines, from the trouble.

of godlynesse is seuered from the toyle, trouble and affliction that waites vpon it. As, contrarily in sinne, our hearts cunningly abstracted the paine from the pleasure. This deceit sometimes preuailes with the godly; as with *Dauid*, when considering the present afflictions of the godly, he cries out, *I haue washed mine hands in innocencie in vaine.* But more commonly with the men of this world, when they heare that hard saying, *If any man will liue godly, he must suffer persecution*, and *if any man will be my Disciple, he must forsake all*, father, mother, lands, liuing, and life it selfe. But here *Chrysostome* giues vs an excellent rule, that when in any good thing to be done for Gods cause, there seemes to be losse, wee should not onely looke to the losse, but to the gaine also, inclosed in this losse. Art thou to giue Almes, and doth the expense of money trouble thee? Consider also the returne and increase of that which thou expendest. Hast thou lost any thing in thy outward estate? Giue thankes to God; and consider not the griefe which thy losse, but the ioy and comfort which thy thankesgiuing affoordeth thee. Art thou reuiled, and reproached? Beare it with a good spirit, and thou hast more cause to glorie in thy *patience*, then to grieue in thy *reproach*. We see the husbandman considers not the sowing in teares, but his Harvest, his Reaping in ioy: The fisher-man lookes not to the casting in of the Net, but to the draught; nor the Merchant to his Sea-voyage, but to the returne of his Merchandise: so must we, not so much looke to our losses, crosses, afflictions, as it were the showring and sowring seed-time, but to our reaping-time, our Harvest, the comming of our Sauiour, the blast of the Trumpet, the exceeding glorie prepared for vs. With *Moses* wee must looke to the recompence of reward; and the eternall waight of the *Crowne*, must waigh downe with vs the light and momentanie waight of the *Crosse*: And as in sinne we should haue

Pſal. 73. 13.

*Hom. 15. ad pop. Antioch in fine.*

Heb. 11.

haue afore, not ſeeing onely, but feeling alſo of the paines, when ſeeing onely tickling pleaſures, preſents it ſelfe: ſo in obedience, of the pleaſure, when nothing ſhewes it ſelfe to the outward eye, but paine and trouble. If thus we can doe, and truly conioyne thoſe things which our cunning hearts fraudulently ſunder, the *Crowne of Thornes*, and the *Crowne of Glory*, *Golgotha* and *Caluarie*, *cofuffering*, and *co-reigning* with *Chriſt*; then ſhall wee account the *rebuke of Chriſt* a matter of incouragement, yea, a greater attractiue vnto godlineſſe, then all the treaſures of Egypt. For the leſſe our reward is heere with men, the greater may we aſſure our ſelues ſhall it bee hereafter with God. For if a cruell man haue ſo much good nature, as to ſee the paines which others haue taken for him, to bee recompenced: thinke wee that the God of mercie can ſuffer them to goe vnrewarded of him, that haue ſuffered ſo much for him?

Yea, but in preſent thou ſayeſt thou ſeeſt and feeleſt nothing but paines, puniſhments, troubles, and tribulations. Firſt, this is not ſo: Much comfort, and ſweetneſſe of delight is there in the very act of obedience, in regard of the peace and ioy of conſcience; as contrarily much torture, and terrour in the very act of ſinning: for heere, euen in laughing, the heart is ſorrowfull, as in the way of obedience, euen in mourning the heart is light and cheerefull. In which regard, though there were no Heauen, nor future reward of glory, yet the godly life, withall the troubles thereof, were to be preferred before the ſinfull, with all it pleaſures; onely becauſe of the ſweet quiet and contentment of an vnguilty conſcience: whereas the wicked haue a tormentor within, a ſelfe-condemning conſcience; The mud and mire of which raging Sea, troubleth and diſtempereth the pleaſures of ſinne, which yet, if vntroubled, ſhould laſt but for a ſeaſon, hauing a moſt miſerable ſucceſſour to follow, endleſſe and remedileſſe ſorrow. So

quick-

quickly in sinne doth the pleasure fade and vanish, leauing behind it perpetuall paine; whereas in obedience contrarily the paine is transient, the pleasure eternally permanent.

Now that in obedience, first thou heares't and feeles't of the worst, and the better is reserued for the time to come; this ought the rather to hearten thee thereunto; as being an argument that there is no deceit which heere thou needest to feare. For where deceit is meant, there the best things, that may tickle and tempt vs are shewed, the worst are conceale I till afterward: As for example, those that steale away children, doe not tell them of Rods and Stripes, but of Plummes, Apples, Cakes, Babies, Hobby-horses, and such like knacks, that vse to please children; And then hauing thus caught them, the poore children afterward feele much woe and miserie; so in catching of Birds and Fishes, their daily food that they delight in, is shewed them, the snare, the hooke they feele afterward: And thus doe our hearts, as we shewed, deceiue vs in perswading vs to sinne, by obiecting to our senses the pleasurable delights thereof, not telling vs of the *after-claps*. But now in obedience, the Word of God first tels vs of the *griefe*, then of the *glorie*; first, of the *labour*, then of the *reward*; first, of the *teares*, then of the wiping *Handkercher*; first, of the *Race*, then of the *Garland*; first, of the *fight*, then of the *Kingdome*. Is not this plaine-dealing, to let vs know the worst before hand? Doth not God herein deale as a Father with his childe? And will a Father coozen and circumuent his owne childe? No. And yet first, in his child-hood, hee tels him of the seuere-Schoole-master, of the swindging Rods, of the hard Feruler, and of such like terrible things: Afterward, when he comes to age, hee tels him of his Inheritance, and passeth it ouer to him. Loe then, what a strange deceit is this, for our hearts to make vs beleeue that to be an argument of Gods deceiuing vs, which is so cleere an euidence of his faithfulnesse. If now wee were told

*Chrys. hom. 16. ad pop. Ant.*

told onely of pleasures and delights, we might suspect deceit, and feare there would bee none in the end: But now hearing nothing but of the Crosse, of Gall and Wormewood, wee may the more perswadedly assure our selues, that the Wine and Honey will come, and that beginning with the dolefull darknesse of the night, wee shall end in ioyfull light of the day; Where ioy hath the beginning, there feare of griefe makes our ioy grieuous; where griefe, there hope of ioy makes our griefe ioyfull.

IV. Deceit, remembrance of that by past.

The *fourth* is, from the remembrance of that good which we haue alreadie done: Whereupon wee falsly inferre that we may now sit downe, and rest vs awhile, as hauing done enough for our parts. This seemes to haue beene *Iehues* deceit: he thought it enough he had destroyed *Ahab* his posterity, & Idols: he thought this a great matter; and therfore that the doing of this might well excuse him, for the not destroying of *Ieroboams* Calues: But *Paul* had done farre more, and yet forgat that which was past, and still pressed towards the Marke, notwithstanding hee had so happily combated with his corruption, that he could say, *I am crucified to the World, and the World to me*, yet hee still continued *beating downe his bodie*: So *Timothy*, though a rare man for mortification, yet continued still in the vse of such seuere abstinence, that *Paul* was faine to stay him, and bid him drinke no longer water. But marke heere the deceit of our hearts in turning the *spurre* into a bridle: For there cannot be a more forcible inticement to proceeding on in grace, then from our owne beginnings, and former practice: All lost, if wee giue ouer before the Race bee fully runne out. Wherefore Saint *Paul* perswades *Philemon* to shew mercie to *Onesimus*, by reason of his former practice of that grace towards others; for hauing said, *Wee haue great ioy and consolation in thy loue: For by thee, Brother, the Saints bowels are refreshed*; hee inferreth presently this: *Wherefore I beseech thee for my Sonne*

Phil.3.

Gal.6.

1.Cor.9.

Phil.8.9. expounded.

*Onesimus*: Refresh thou his bowels, as thou hast done others of the Saints: Still hold out in the exercise of this grace, that thou mayest receiue a full reward. In like manner he reasoneth with the Corinthians, *As yee haue abounded in loue and knowledge, &c. So see yee abound in this grace* (of Liberalitie) *also*. We contrarily, thinke our abundance in some graces may dispense with our defects in other. But as in the Parable of the lost sheepe, the Shepheard leaueth the sheepe he hath, and seeketh out that hee wants; so should we heere, in our thoughts, at least, leaue those graces thou hast; doe not so stand thinking of them, that thou shouldst neglect that which thou hast not. In the parts of our bodies none so foolish as to reason, no matter for the want of mine eye, because I haue Eares, Nose, &c. No Souldier so senselesse, as to say, no matter for a head-peece, because I haue a brest-plate: In the furnishing of our houses if one onely ornament bee wanting, we doe not thinke the want made vp in the rest which wee haue, but contrarily, that wee ought so much the rather to prouide that which is wanting, because of those wee haue. In running of Races, the people hallow and shout not to the hindermost, but to the foremost, that are neerest the Goale: The like heartning should wee giue to our selues, the neerer wee approach to the end of the Christian Race.

2.Cor.8.7. cleered.

τοὺς ἐγγὺς ὄντας τῶν βραβείων διεγείρουσι μᾶλλον. *Chrys. hom.9. ad pop. Ant.*

V. Deceit, comparison with infeririours. Luke 18.11.

The fift is, from comparing our selues with others that are worse, as the Pharisie compared himselfe with the Publican: Hence wee gather, that as long as wee haue others farre behind vs, wee need not so bestirre vs. This deceit is like that of the Drapers, that commend a Karsey by laying it to a Rugge. Well, in other things, wee doe not so deceiue our selues. A man of some competencie in his outward estate, if he see a Beggar that hath nothing, will not thereupon conclude that hee is rich enough, and need seeke for no more: No, but if there bee but one richer man then

then himselfe, he is an eye-sore; As long as he sees him, he thinkes himselfe poore. So the Runner in a Race, hastens his pace by looking to those before, not slackens it by looking backe to those behinde: So should wee rather cast our eyes vpon those that are of greater eminencie in grace then our selues, and then hang downe our heads, and couer our faces in shame to see what *nothing* we are, and then put to the spurre to this dull Iade, our naughtie flesh, that we may make more haste in our iourney.

VI. Deceit, Pretence of auoyding euill.

The sixt is, when wee abstaine from good, vnder pretence of auoyding euill; which answeres to that deceit in the former kind, of doing euill for the procuring of good. This is the deceit of the Papists, in not suffering the Scriptures to bee read of the common people, because of the hurt that may come of it. *Austen* makes mention of some, that neglected the meanes of knowledge, because *knowledge puffeth vp*; and so would be *ignorant*, that they might be humble; and want knowledge, that they might want *pride*: So the Philosopher plucked out his eyes to auoyde the danger of vncleannesse. But wee must learne, neuer eyther to feare *good*, though it may seeme neuer so hurtfull, nor to embrace *euill*, though neuer so *profitable*. Hurtfull good is more profitable, then profitable euill.

*In Psal.130. Sed rursus sunt quidam homines qui cum audierint quia humiles esse debent, demittunt se, nihil volunt discere, putantes quia si aliqui didicerunt, & superbierunt, & in solo lacte remanent.*

## CHAP. XIX.

### *Of another deceit in the same kind.*

VII. Deceit, Inuention of false reasons or shifts.

THere remayneth yet one deceit more in this kind, for which, it being something more large, wee haue reserued this Chapter. And that is the inuenting of false reasons to detaine our selues from performance of dutie: For euen in such duties, where-

to we haue bound our ſelues by vow, wee will yet goe about to ſlip the coller, and to vntie the knot; which *Salomon* intimateth in that Prouerbe: *It is a ſnare after the vow to inquire*, namely, colourable reaſon to elude our vow: Much more then will our deceitfull hearts doe the like for thoſe duties, whereto tyed onely by Gods Commandements: For if they haue ſlights to looſe a double knot, both of a Commandement and vow to; much more then a ſingle knot of a Commandement alone. To exemplifie this in ſome particulars; Many, when called to the Supper of the Lord, pretend their want of preparation and vnfitneſſe, by reaſon they are not in charitie with their brethren. A notable deceit! For why doe they not vpon the ſame grounds refuſe to pray alſo, becauſe loue & vnitie are as well required heere, as in the Sacrament; yea, a ſincere profeſſion of it; *forgiue vs, as wee forgiue, &c.* When, in the publike reformation of Religion, vnder *Ezekiah*, there was ſome backwardneſſe in the Preiſts and Leuites, and they happily, with the Sluggard, were readie to hold the hand in the boſome, and to cry, A Lion is in the way: This innouation will be dangerous; we dare not be ſeene in it: *Ezekiah* (as after him *Emilius Paulus*, Conſull, when no bodie elſe durſt, himſelfe ranne in the Hatchet into the Temple of *Serapis*, the demoliſhing whereof the Senate had decreed) began firſt himſelfe, and awaketh thoſe Sluggards with theſe words: *O be not deceiued my Sonnes; God hath choſen you, &c.* As if he ſhould ſay, I know your hearts are cunning and deceitfull enough to ſuggeſt falſe reaſons, to diſcourage you, but harken not vnto them: doe your dutie. So alſo in the maintenance of the Miniſterie, becauſe of the many vaine ſhifts which men haue for their baſe and illiberall dealing with vs, ſaying; We liue idlely, and doe nothing but ſpeake a few words, &c. Therefore Saint *Paul* hauing exhorted the *Galathians* to this dutie, to take away all their wittie excuſes,

Prou. 20 25. explayned.

2. Chron. 29. 11

Gal 6. 6.

excuſes, addes, *Be not deceiued, God is not mocked:* There by ſhewing, that as in diuers other things, the deceitfulneſſe of our hearts ſhewes it ſelfe, ſo in this, namely, the forging of idle reaſons to ſatisfie and beare out themſelues in the neglect of duties commanded by the Word of God. And as the deceit is in the people, in denying the Miniſter his dues, ſo alſo in the Miniſter in denying the people theirs, the due, namely, of ſpirituall inſpection and inſtruction. For here ſome pretend, that for awhile they withdraw themſelues, that they might follow their ſtudies in the Vniuerſitie, and ſo be the better fitted for their charge. When yet *Timothy* for the Churches behoofe, forſooke *Pauls* company, his deare Maſter, with whom if hee had abode ſtill, neglecting the Church, he wanted not this pretence, that he did it to furniſh himſelfe with greater ſtore of knowledge. For *Paul* might haue beene in ſtead of many Vniuerſities to him. So in the matter of patience, this is an vſuall ſhift to excuſe the want of it: Oh, if I had deſerued it, I could haue borne it: Whereas *Peter* ſhewes, that wee ought ſo much the rather to be patient, when the euill wee ſuffer is vndeſerued, becauſe then patience is moſt prayſe worthy, when it is moſt prouoked. And iniuries doe more prouoke patience, then deſerts. Beſides that, in vndeſerued euils, we haue the conſcience of our owne innocencie, to comfort vs in that griefe, which the ſmart of the euill bringeth. All which comfort is wanting, when the euill is deſerued. And laſtly, in the dutie of liberalitie, how wittie and craftie doe men ſhew themſelues in deuiſing Reaſons to ſaue their Purſes? As that they haue charges of their owne, they know not what need they may come to themſelues, and diuers ſuch like. And hence it is, the Greeke word, which the Apoſtle ſetteth out Liberalitie by, ſignifieth *Simplicitie*, in oppoſition to that craftie and wittie wilineſſe that is in the Couetous, to defend themſelues from the danger as they thinke of Liberalitie. 2. Cor. 8. 2.

But to omit theſe particular inſtances, which are infinit; there are fiue more generall and common ſhifts, which men vſe, to auoid the practiſe of godlineſſe.

1. Shift, from not doing euill,

Firſt, of thoſe whoſe Religion and diuinitie is wholly *negatiue*: Who thinke it is enough they do no hurt, and that it greatly matters not for doing good, ſo they no euill. But theſe muſt remember, that *euery tree that bringeth not forth good fruit* (for all it brings forth no bad) *ſhall bee cut downe for the fire.* That the ſeruant that doth not imploy, and increaſe his talent (for nll hee returnes it ſafe and ſound to his Maſter) ſhall bee bound hand and foote, and caſt into vtter darkeneſſe. That many who neuer plucked either meat from Chriſts mouth, or apparell from his backe, nor with the wicked perſecutors impriſoned him, and made him ſicke, ſhall yet bee condemned, for that they gaue him no meat, being hungrie, nor apparell, being naked, nor viſited him, in his impriſonment and ſickneſſe. That they themſelues would not like of the like excuſe in their idle and nigligent ſeruants, neither would they thinke it a ſufficient plea for them to ſay, wee haue not ſet your houſe on fire, or plotted with theeues againſt you, &c. Beſides that theſe deceiue themſelues in thinking they can abſtaine from euill, in doing no good. Whereas, in Chriſts account, not to gather, is to ſcatter; not to doe good, when wee ought, is to doe hurt; not to ſaue life, when wee may, is to deſtroy it. And therefore heing chalenged by the *Phariſees* for curing a ſicke man on the Sabboth, his defence was, *Whether is it better to do good or euill on the Sabboth, to ſaue the life, or to kill?* And ſo in *Salomons* account, he that helps his brother in his neede, is a diſpiſer, a hater, and ſo a murtherer of him.

Mat. 3. 10.

Mat. 25. 30.

Mat. 25. 42.

Mark. 3. 4.

Prou. 14. 20. 21.

2. Shift, from purpoſes for the time to come.

Second *ſhift* is of delaiers, and procraſtinatours; who ſay the time is not yet come for them to bee ſo graue, and godly. Hereafter they will repent, and reforme their waies.

So

So said the Iewes for the building of the materiall temple, *The time is not yet come*; and the like do many of vs say, for the building of the spirituall temple of Christ in our hearts. Deceitfully we, as well as they: for the reason of repentance is not the time to come, but the very instant wherein wee liue. Behold now the accepted time: behold now the day of saluation. To day while it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, because our life is not in our owne hands, but in Gods; who in a moment can take it away. But say that, as once *Hezekiah*, thou hadst a lease of thy life for some certaine space of yeares, yet still the deceit should be the same; for though thy life may continue longer, yet how knowest thou that Gods call also will still continue? Or if that doe, whether hee will giue thee his grace to answer vnto it, who hast alreadie so contemptuously reiected it? Assure thy selfe, he that will not be fit for God to day, will be lesse fit to morrow. For herein specially is the deceitfulnesse of sinne, to bee seene that still the longer it continueth with vs, the greater strength, and interest it getteth in vs, and so as the Apostle shewes, it hardens our hearts, and more disables vs for good duties then before. Know it then for a truth, that when the deceitfull heart thus procrastinates the practise of godlinesse, and puts it off to the time to come, by that time thou wilt bee so rooted and setled in thy sinnes, through long custome and continuance, that thou shalt scarce bee capable so much as of the motion of the spirit vnto repentance. Such a fore-skinne will be growne ouer thine heart, so thicke and brawny, that hardly will the most powerfull motions pierce through it. Do we not see how easily the crookednesse of a young twigge may bee corrected? Let it alone till it bee growne a confirmed tree, it is inflixible. Alas, how many haue there been, who deceiuing themselues with an opinion of repenting here-

Hag.1.2. Τὸ νῦν.

Isay 49.2. 2.Cor.6.2. Heb.3.15.

Heb.3.13.

after, as thinking the preſent time when God called them vnſeaſonable; afterward, ſeeing their error, and how they had let ſlip the ſeaſon, haue howled with *Eſau*, and haue then cryed out, they, they could not repent, becauſe the ſeaſon was now paſt, it was now to late? What a cunning tricke of thine is this, O thou deceitfull heart! when thou ſhouldſt do good, to ſay, It is too ſoone, that time is not yet come, hereafter I will do it? And yet when this thy hereafter is come, then to ſay, now it is too late, the time is paſt? Let vs not then be thus deluded, ſuffering the time of grace to ouerpaſſe vs, to our deſtruction. Behold thy ſpirituall enemies are in a readineſſe for thee, they haue their naked ſwords drawne, and alreadie ſtab thee. And is it now a time for thee to talke of deferring thy preparation for them? If thou come not out and harneſſe thy ſelfe for the battle in all the haſte, thou wilt bee vtterly ouerthrowne, before thy *hereafter* be come. Why ſhouldeſt thou deale with Chriſt like the Diuels, who cried againſt him comming to diſpoſſeſſe them, *Why art thou come to torment vs before our time?* For ſo many account the practiſe of godlineſſe a torment. Why ſhouldeſt thou do worſe with God, then thou oughteſt to do with thy neighbour? *Say not to thy neighbour, go and come againe to morrow, and I will giue thee, if now thou haue it.* Prou. 3.28. I cannot ſay indeed, that when God to day calls for thy repentance, thou haſt it of thy ſelfe, then to giue it him: Yet this I may ſay, ſay not to God, Come againe to morrow, and thou ſhalt haue my repentance; when to morrow thou ſhalt be leſſe able to giue it, then to day. O that thou couldeſt be wiſe to know the time of thy viſitation, and to apprehend the occaſions and gratious opportunities of thy good, while they are offered; to obſerue the time of the ſpirits mouing in thy heart, as once thoſe ſicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy ſoules health,

as

as they did that for their bodies. If with the Church in the Canticles when Chriſt knocketh at the doore of thy heart thou riſe not vp in all the haſte to let him in, hee will be gone; and with her, thou maiſt ſeeke him long enough in great woe and griefe, as once *Ioſeph* and *Marie* dit bodily, ere thou art like to finde him. Here wha Chriſt himſelfe ſaith, *Behold, I ſtand at the doore and knocke, if any man heare my voyce, and open, I will come in*, elſe not. Thou ſeeſt the Mariners and Watermen, becauſe they haue not the winde and tide at command, take the benefit of it, whiles it ſerues. The good husband in the world, how greedily doth hee apprehend the occaſion of a good penniworth, and takes the aduantage of the market? O that wee could bee as wiſe ſpiritually, and take our penniworth of the Goſpell, while it laſteth; and whiles it is yet day ply our worke, before the twelfe houre be gone, and that fearefull night ouertake vs, wherein none can worke. O that *in this our day*, as Chriſt with teares wiſhed for Ieruſalem, wee could know the things belonging to our peace! Let vs not deceiue our ſelues in thinking, becauſe wee are young, we haue therefore time enough before vs, we neede not make ſuch haſte; Alas, it is but a day, a ſhort day, all the time that we. O that in this thy *day*, ſaith Chriſt; and then after it, comes an eternall night. Other dayes, though they haue their nights, yet thoſe nights end, and day comes againe: But after this day be once gone, there neuer comes a new day, to worke the worke of the Lord in againe. O but the day of the Goſpell among vs hath beene, and ſo ſtill is like to be a long day: Well, be it ſo; But then the day of thy life may bee ſhort enough, and then the other is thine no longer then thou liueſt. When thou art dead, what good will the Goſpell do thee then? Yea, but then the day of my life may be a long day. For I am young and healthy; Well grant thee that too, yet the day of the Goſpell, and

Reuel. 3.30.

*Soles occidere & redire poſſunt, &c.*

and the grace of God may bee out before the day of thy life: And then what good will thy life doe thee? One of these two may easily be, that if the day of the Gospell bee long, the day of thy life should be short; or if the day of thy life be long, yet the day of the Gospell should be short. See then how dangerous and deceitfull delayes are. *Seeke the Lord* therefore, *while he may be found*, lest otherwise thou be like those that Christ speakes of, who shall *seeke to enter, and shall not be able*; and *Salomon, that shall seeke the Lord earely, and shall not finde him.* And all, *because they hated knowledge, and did not chuse the feare of the Lord; they would none of my counsell; I called, and they refused, I stretched out my hand, and none would regard.* The season then of seeking God is when he seekes vs, and inuites vs to come vnto him, when hee cals and stretches out his hand, as he doth now in the ministerie of the Word: If now thou stoppest thine eare, through this deceit of answering hereafter, thou art wondrous wide: As now *thou* art *deafe*, so hereafter God will bee *dumbe*. Hereafter there shall be nothing for thee to answer vnto, no voyce of God to obey, saue that *Goe ye cursed*. Gods spirit shall not alwayes striue with thee: Thou hast refused the good counsell of the Lord, and resisted his spirit in the Word; Thou mayst sit long enough ere the like grace bee offered thee againe: The time may come that thou mayst desire to see one of the dayes of the Gospell, which now thou seest, and shalt not see it, when, as Christ said of himselfe to the Iewes, thou mayst seeke the powerfull ministerie, and shalt not finde it, because thou wouldest not be found by it, when it sought thee.

Luke 13.
Prou.1.28,29.
Vers.24.
Gen.6.
Luke 17.22.
Iohn 7.34.

3. Shift. Speciall occasions. Luke 14.18.

Thirdly, Shift is from extraordinarie occasions; as in those in the Parable; when inuited to the supper, excused themselues with the buying of farmes, oxen, &c. But this is meere deceit: The true cause indeed, why they would not come, was because their farmes and oxen had bought them.

them. Their affections had inthralled and sold themselues to the world. And therefore our Sauiour, presently after the Parable ended, addeth these words, *Hee that hateth not his father, mother, wife, children, yea and his owne life*, much more his farme, his oxen, *cannot be my Disciple*. It was not then the farme, the oxen, but the inordinate affection to those things, that they loued them more then they did Christ, that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed pressing our soules downe, but not in themselues; All the waight they haue in this kinde, they receiue it from our owne corruption. Which the Apostle sheweth, ioyning these two things together. *Casting away euerie thing that presseth downe*, that is, the things of this life, *and sinne, that so easily incompasseth vs.* It is this latter that makes the former burdensome to vs. Therefore they in stead of saying, *I haue bought a farme, I haue married a wife*; should rather haue sayd, *I haue sold my selfe to the inordinate lone of my farme, and I haue married my selfe to the foolish and carnall lone of my wife, as well as to my Wife.* Some cases indeed there are, wherein that rule of our Sauiour hath place; *I will haue mercie, and not sacrifice:* And then the occasion hindring the dutie, is of greater consequence then the dutie omitted: And the neglect of that occasion would haue left a deeper wound in our consciences then of the dutie. As in *Hannah*, if for the going to the sacrifice at *Shiloh*, she had neglected to shew mercie to her poore infant in giuing it sucke. But here many deceiue themselues, to make euerie entertainment of a friend, euerie gossipping or marriage-dinner, or some such like occasion, to bee a sufficient cause to iustle out the seruice of God? And this was *Martha's* deceit, rebuked seuerely by our Sauiour: Notwithstanding the meeting of friends in *Zacharies* house; the circumcision of the childe on the eighth day

Verse 26. expounded.

Heb. 12. 2. cleered.

Luke 1. 58, 59.

was

was not neglected. The Iſraelites were but in an vnſettled tumultuarie eſtate in the wilderneſſe, and yet for all that, they did not poſt off the dutie of thankſgiuing, till they were peaceably poſſeſſed of *Canaan*: And for all their often remoues in the wilderneſſe, and the vncertaintie of them, yet they ſeeme to be challenged by the Lord, for the neglect of circumciſion.

4. Shift. Predeſtination.

Fourth *ſhift* is that which is rife in the mouthes of the prophane. that it is vaine and bootleſſe to take any paines in godlineſſe: For if they be ordained to deſtruction, it will nothing aduantage them, they ſhall loſe all their labour; if to ſaluation: though they liue neuer ſo wickedly, it ſhall nothing preiudice or diſaduantage them; They muſt needs come to their appointed end: But theſe muſt know that it is impoſſible, either for a reprobate to liue godly, or an elect alwayes to liue lewdly and looſely: For the ſame God that ordaines the end, ordaines the meanes. Thoſe whom he hath ordained to ſaluation, hee hath alſo ordained to good workes, that they ſhould walke therein. Ephes. 10. Why then wilt thou deceiue thy ſelfe in this caſe, more then in the matters of this life? for there thou wilt not reaſon: God hath appointed how long I ſhall liue, therefore I will eat no meat, becauſe Gods decree muſt needs ſtand, whether I eat or faſt: Here thou wilt haue the wit to anſwer; God indeed hath ordained how long I ſhall liue; but withall hee hath ordained that the time I ſhall liue, I ſhall liue by the vſe of meanes. Much more ſhouldeſt thou vſe this anſwer in this caſe. For thou knoweſt not but God may miraculouſly maintaine thy temporall life without meanes: but thou mayſt aſſure thy ſelfe, God will neuer worke ſuch a miracle, as to bring a ſinfull irrepentant ſoule into heauen.

5. Shift. Difficultie of godlineſſe.

The fift *ſhift* is, of thoſe that complaine of the difficultie of the practice of godlineſſe, how painefull it is to our fleſh, how impoſſible to be attained, and ſo by this meanes diſcourage

discourage themselues from making towards the heauenly, as once those spies did the Israelites, from the earthly Canaan. Thus the foole puts off the studie of knowledge, pretending the impossibilitie of reaching vnto it: As *Salomon* implyes, when he sayes, as it were mockingly imitating of him, *Wisdomes* (in the plurall number) *are too high for a foole.* O there are so many and sundry things to be learned; How can I comprehend them all? But here the truth is, that want of *will* is the true cause, though want of *skill* and *power* be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuse to pay any thing, because they cannot pay all. So these vpon pretence of their vnabilitie to doe all required, will not endeuour to doe any thing at all. *Dauids* practice was cleane contrarie: For he proposing to himselfe that perfection of obedience required in the Law, farre aboue the reach of any man: *Thou hast commanded thy precepts to be kept verie much*; namely, with all our hearts, soules, &c. doth not thereupon giue ouer his desire, and endeuour of obedience, but rather prouokes and enkindles it thereby; For thereupon he inferres presently, *O that my wayes were so directed, that I might keepe thy statutes.* Here to deliuer our selues from this deceit, wee must remember that God accepts *affecting*, for *effecting*, *willing*, for *working*, *desires*, for *deeds*, *purposes*, for *performances*, *pence*, for *pounds*, and vnto such as doe their endeuour, hath promised his grace, inabling them euerie day to doe more and more. Which grace when once wee haue, then shall we see how false it is which our hearts tels vs, concerning the paine and tediousnesse of godlinesse. For then we shall feele Christs *yoake to be easie and sweet*, and *his commandements will not be burdensome vnto vs.* Nay, it is sinne, that is so painefull; Gods works are farre more easie, then are the Deuils: For whether thinke wee is the easier but then to carry malice and enuie in our hearts,

Prou.24.7.

*Nolle in causa est; Non posse prætenditur, Sen.Ep.116.*

Psal.119.35.

Matth.11.29. 1 Iohn 5.

*Chrysost. hom.8. ad pop. Antioch.* ποία ὀδύνη ὀργὴν ἀφεῖναι τῷ γεγυπεκὸν, ὀδύνη μὲν ἐστὶ τὸ μνησικακεῖν, &c.

or

or the loue of God, and our neighbor? To retaine the memorie of iniuries is troubleſome, and vexes the minde, but what trouble or paine is it to let ones anger goe, not to ſpeake euill, nor to reproach or ſlander our neighbour? not to ſweare? to aske good things of God that giueth them readily? It is troubleſome to the minde to carke and care, and take thought; but to reſt on God by faith, how ſweet an eaſe is it to the heart? It is a ſlander then againſt godlineſſe, to ſay it is ſo full of paine and trouble. And of the deceitfulneſſe of the heart, in perſwading ſo much.

## CHAP. XX.

*Of the deceit of the heart in that which it promiſeth to vs.*

3. In promiſing.

WE are now to proceed on to the third head of deceitfulneſſe, which is in *promiſing*: And that is either to *our ſelues*, or to *God*. To our ſelues we deceitfully promiſe many things.

1. To our ſelues.

First, pleaſure, profit, and the ſweetneſſe of both in ſin; but in the end in ſtead hereof (ſo faithfull are our hearts of their words) we finde nothing but gall, and wormewood; ſhame in the world, confuſion and horrour in our owne conſciences. Whence that queſtion; *What fruit haue yee in thoſe things, wherefore ye are now aſhamed?* As if hee ſhould haue ſayd; Your hearts promiſed you much pleaſure and contentment in ſinne: Alas where is it? ye finde now nothing but ſhame. So true is that of *Salomon*: The righteous is more excellent then his neighbour; but the way of the wicked deceiues them. They thinke themſelues farre better then the righteous: and ſo they were indeed, if they could finde that felicitie in their wicked wayes, which

1. Pleaſure in ſinne.

Rom. 6. 21.

Prou. 16. 27.

which their deceitfull hearts promiſe; but this they doe not: Their way deceiues them, as hee ſhewes in the next verſe, *The deceitfull man* (though when he went about to ſteale his veniſon, promiſed much mirth and cheere to himſelfe, yet he comes ſhort of his reckoning) *hee ſhall not ſo much as roſt that hee tooke in the hunting.* In couetouſneſſe, what happineſſe doth the heart promiſe it ſelfe in gaine, though neuer ſo vnlawfull and vnrighteous? But how deceitfully, many examples can witneſſe. What got *Ananias* and *Saphirah*, by reſeruing to themſelues ſacrilegiouſly the Churches goods; but a ſhamefull and ignominious death? No more did *Baldam*, when hope of gaine, and the large promiſes of the King, made him blindly and boldly ruſh vpon the Angels ſword; Whence the Scripture vſeth that phraſe of the *Deceit of Balaams wages.* Iude 11.
What got *Gehezi* by taking vp that good morſell, as hee thought, which his Maſter ſo vnwiſely, in his conceit, let goe beſide his lips? nothing but a leproſie. Did not *Achans* Babiloniſh garment bring the ſtones about his eares? and *Iudas* thirtie peeces of ſiluer the halter about his neck? Excellent *Salomon*, *The bread of deceit ſeemes pleaſant to a man, but afterward his mouth is filled with grauell.* There are ſome meats which are verie pleaſant in the mouth, and it is delightfull to hold, and roule them there, but after once they are ſwallowed downe, with the fiſh, we feele the hooke ſticking in our iawes; being in the ſtomacke they make vs wondrous ſicke, ſo that we cannot be well till the ſtomacke haue diſgorged it ſelfe. This is the ſimilitude whereby *Zophar* in *Iob*, doth moſt elegantly repreſent vnto vs the deceitfulnes of that pleaſure the couetous promiſe themſelues in the gaine of vnrighteouſnes. *Wickednes was ſweet in his mouth, and he hid it vnder his tongue, and kept it cloſe in his mouth, rolling it about as a peece of Sugar.* Iob 20 12, 13, 14, 15. explained.
But what, was it ſo ſweet in his belly too? No, *his meate in his bowels was turned, it became the gall of Aſpes in the middeſt*

*middest of him: He hath deuoured substance, and he shall vomit it; God shall draw it out of his belly:* And thus in the Gospell, are pleasures well called *thornes*, not onely for choaking the Word, but also for pricking and wounding the conscience with true sorrow, in stead of that false and flattering delight which we expected. As it is thus in couetousnesse, so in ambition, and all other sinnes. Did not *Adam* and *Eue* promise vnto themselues in the eating of the forbidden tree, the glorie of the God-head? For what else meaneth that bitter scoffe, and salt sarcasme of the Lord, *Behold, man is become like one of vs?* But what was the issue? *Moses* tels vs: *Then were their eyes opened, and they saw their nakednesse*; they saw how they were mocked; how for the mines of gold they had met with cole-pits, nay, for heauen, with hell; for a throne of glorie, with the dunghill of ignominie. In this regard the Apostle saith, that *sinne deceiued him*, because of this deceitfull promise of his heart, concerning sinne: And for the same reason he calleth the lusts of the flesh, the *deceiuable* lusts of old *Adam*; in the same sense that *Salomon* cals the Rulers meat, a *deceiuable* meat: Because we promise such great matters of ioy and delight to our selues in our sinnes, the contrarie whereof afterward our owne wofull experience teacheth vs: For sinne imbraces vs indeed, but it is like the Serpent: Together with the imbrace it mortally stings vs. Beleeue we not then these inchanting songs and faire promises: Wee shall smart for our credulitie afterward. Sinne that lay quiet before, like a sleeping dogge, will afterward awake, and flie in our throats, and of a friendly perswader, it will turne a most vehement accuser. The promised pleasure shall vanish with the verie act of the sinne, and then comes the sting of the guilt. After the sinne is thorowly done, shall we perceiue the hainousnesse thereof.

Gen.3.22.

*Pro Thesauro Carbones.*

Rom.7.11.

Ephes.4.22.

Prou.23.3.

*Quos Ægyptum Phylactas vocant, In hoc amplectuntur vt strangulent.* *Sen. Ep. 52.*

*Perfecto demum scelere, eius magnitudo intelligitur.* Tacit.

2. Enioyment of outward things.

Secondly, we deceitfully promise to our selues the enioyment

ioyment of many outward bleſſings, which yet wee neuer get. Thus *Saul* promiſed himſelfe victorie ouer *Dauid*, being ſhut vp in *Keilah*: *The Lord*, ſaith hee, *hath deliuered him into my hand*; So alſo did the Iebuſites triumph againſt *Dauid*, as though they had beene ſure enough for euer being ouercome by him. This deceit we may ſee in the cracking of *Goliah* and *Senacherib*, who had in their preſuming hope, got the victorie of their aduerſaries before the conflict, and ſo putting on the harneſſe, gloried as thoſe that put it off: And we may eaſily diſcerne it in our ſelues, who too too eaſily beleeuing ſuch things as we deſire ſhould come to paſſe, doe often make our ſelues ſure of them, when yet in the end wee come ſhort of them. Herein deceiuing our ſelues, as the Deuill would haue deceiued our Sauiour: *All theſe things will I giue thee*, ſaith he, which yet were not in his power to giue: No more are any of the leaſt of theſe things in our hands which we ſo confidently aſſure to our ſelues. And therefore to this deceit, oppoſe we *Salomons* counſell, *Boaſt not of to morrow, for thou knoweſt not what a day may bring forth*. Many things fall out betwixt the cup and the lip, in ſo much that oftentimes wee enioy not thoſe things which euen almoſt we haue in our hands.

1 Sam. 23. 7.

2 Sam. 5. 6.

Deut. 28. 30.

Thirdly, our hearts deceiue vs in promiſing I know not what contentment and happineſſe in the fruition of theſe outward bleſſings, when yet the euent anſwereth not our expectation. O ſaith the deceitfull heart of man, if I might haue this or that which I deſire, ſo much liuing, ſuch or ſuch an office, or preferment, how comfortable and ſolatious a life ſhould I lead? well, when he hath his wiſh, it fareth with him almoſt, as with the Iſraelites in their quailes; He findeth more vanitie and vexation of ſpirit in the preſence, then he did before in the want of this his ſo much deſired good. Hence alſo that phraſe of the *deceitfulnes of riches*, becauſe they do not performe that which

3. Happineſſe in enioyment.

our hearts promise vs concerning them. In the same regard of worldly honours are called *lies*, by *Dauid*, *O yee sons of men, how long will ye follow after lies?* The lye in indeed is in our owne false hearts. We make them lyers, that we promise such great matters to our selues of them. Whereas in the end the *leaning-staffe*, becomes a *knocking cudgell*; and the *prop* to sustaine vs, like the *Aegyptian reed* prouesa a *pricke* to pierce and paine vs, and as *Iob* complaines of his friends, all these matters which we thought would haue beene vnemptiable fountaines of comfort, *deceiue vs like a brooke*, whose waters faile in the summer, when wee haue greatest vse of them. Thus *Eue* promised her selfe great matters in *Cain*, and he was the man obtained as a speciall blessing of the Lord, and his brother was called *Habel*, Vanitie, as being no body in regard of him. But afterward this her sonne, on whom she so much doted, proued a verie thorne in her side, and pricke in her eye. So concerning *Elkanah*, it is noted that hee loued *Hannah* more then his other wife, promising no doubt greater matter of comfort to himselfe in her, then in the other. But what followed? *He loued her*, saith the Prophet, *and the Lord made her barren*. Marke the coniunction of his louing her, and Gods making of her barren, So shall it bee in all such earthly creatures, whereunto we cleaue inordinately, falsely promising ioy to our selues in their vse: God in his iust iudgement shall make them barren, so that they shall not yeeld vs a quarter of that comfort, or benefit, which we expected. The rich foole, hee promised himselfe a little heauen in his riches: *Soule, take thine ease, &c.* But alas, how soone did God *disease* him? *O foole, this night shall they take away thy soule*, and then where is thine *ease?* The reason of this deceit is, for that we, in our expectation of these outward things, before they come, apprehend onely the good, and the sweet, abstracted from the sowre; the pleasure diuided from the paine: but, in the

Psal. 4. 2. expounded.

Iob 6.

1 Sam. 1, 5. If any would rather haue, (And) in this place to be a rationall particle, shewing that he therefore loued his wife because of her crosse in barrennesse, craving his pitie; I striue not. Luk. 12. 19, 20.

the fruition, we feele both, yea more of the sowre then of the sweet. And hence it comes to passe, that nothing pleaseth vs so well in the *fruition*, as in the *expectation*. Nay, nothing almost which pleaseth vs when hoped for, but does more displease vs when had. Nothing I meane of these *temporals*, whereof now wee speake. For as for *eternals*, they are more loued of vs, when *possessed*, then when *desired*. For it is impossible for any man to imagine, or conceiue of a greater happinesse then that which they haue in themselues, that so hauing them hee should begin to despise them, finding lesse then he looked for before he had them. Nay, our opinion doth not so much run ouer in conceiuing of temporals, as it comes short in the apprehension of eternals.

*Nihil æquè adeptis & concupiscentibus gratum.* Plin.

*Quæ mereri optauimus, vbi meruerimus abdicamus.* Amb.

Fourthly, our hearts deceiue vs in promising vnto vs, both freedome from Gods iudgements in sinne, and the fruition of his mercies in the neglect of obedience: In the one, cunningly separating the end from the meanes, hell damnation, iudgement from sinne; and in the other, the *meanes* from the *end*, holinesse, righteousnesse, from saluation: telling vs, wee may enioy the end without the meanes, glorie without grace, a plentifull harueſt without seed sowen, As the *Deuill* would haue deceiued our Sauiour, promising him safe descent from the Temple, without going downe by the staires: so here would our hearts deceiue vs, promising a sure ascent vp into Heauen, without going vp by the staires of the workes of obedience. A fearefull thing it is to see men goe on boldly in their sinnes, and yet as boldly to promise heauen to themselues. O foolish sot! who hath thus bewitched thee, to thinke that after thou hast begun and continued in sin, thou shalt end in glorie; that after thou hast liued many yeeres here in this world? and done nothing, but shamefully dishonoured that God which made thee, with thy filthy beastly life, full of all impuritie, that yet in the end God will

4. Freedome from iudgement, and hope of heauen in sinne.

honour thee with the glorie of his Saints? *Bee not deceiued*, saith *Paul*, *neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerars, &c. shall inherit the kingdome of God.*

2 Pet. 1. 3. And S. *Peter* tels vs, that God hath called vs vnto *glorie and vertue.* To *glorie*, as the end; to *vertue* as the way leading vs thereunto. Neuer then looke for glorie, but in the way of vertue. God hath chained these two faster together then that they should be severed; So also hath he sin and shame: And yet how many are there, like that man Deut. 29. 19. that *Moses* speakes of, who when he heares the curses of the Law read, yet blesseth himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubbornnesse of my heart?* When the Ministers of the Word threaten in the name of God, his iudgements against sinne; are there not, who say in their hearts; Tush, these are but skar-crowes; God meanes no such matter, this is but a policie to keepe men in awe? These are such as the Prophet sayes haue made a couenant with hell, and death, and the rest of Gods iudgements. How could a couenant, will Esay 28. 15. some say, be made with hell? Truely, true couenant can there be none; but onely the deceitfull heart of man perswades it selfe of a couenant, and so beares vs in hand that we shall be past-by vntouched, what socuer scourges come. Wee may see an example of this in *Eue*, who rehearsing Gods commandement and threatning to the Serpent, began to mince it, with a *peraduenture*; *Lest peraduenture ye die*; when God absolutely and resolutely had sayd, *In dying ye shall die.* So they in *Ieremie*, wicked and impenitent wretches, yet flatter themselues in hope of mercie. Ier. 21. 2. *It may be the Lord will doe according to all his wondrous workes.* God threatned *Ahab* to root out his house: yet he promised himselfe the establishment of his house: And thereupon so followed the worke of generation, that hee left seuentie sonnes behinde him, 2 *Kings* 10. 1.

See *Iunius* in Gen. 3. 3.

Fiftly,

Fiftly, Our hearts deceiue vs in promiſing a ſetled and immoueable continuance of our outward proſperitie. This was *Edoms* deceit, to whom the Prophet thus ſpeaketh: *The pride of thine heart hath deceiued thee: Thou that dwelleſt in the Clifts of the Rocke, whoſe habitation is high, that ſaith in his heart, who ſhall bring mee downe to the ground?* This deceit was in her that ſaid, *I ſit as a Queene, and ſhall feele no ſorrowes.* Yea, the godly themſelues are ſubiect to this deluſion: as *Dauid*, when in his proſperitie hee ſaid he ſhould neuer bee moued; and *Iob* when in his flouriſhing eſtate he ſaid, *I ſhall die in my neſt, and multiply my dayes as the ſands*, No maruell then if the Foole ſay to himſelfe, *Thou haſt goods laid vp for many yeeres.*

5. Continuance of proſperitie.

Obad. 3.

Pſal. 30. 6.

Iob 29. 18.

Sixtly, Wee falſly promiſe to our ſelues good ſucceſſe vpon weake and inſufficient grounds. As *Micah*, *Now, I know*, ſaith hee, *the Lord will bee good vnto mee.* Why *Micah? Becauſe I haue a Leuite to my Prieſt:* yea, but God did not allow of ſuch rouing *lep-land* Leuites: neither were priuate houſes the place where God would haue the Leuites imployed, but the Tabernacle. Herein it ſeemes *Balaam* deceiued himſelfe, hoping becauſe of his many Altars, and Sacrifices, his deſire and purpoſe of curſing the Iſraelites would fadge. And this is the deceit of the ſuperſtitious, who boldly promiſe no ſmall matter to themſelues vpon the carefull performance of their ſuperſtitious deuotions: Yea, among our ſelues, many thinke if they humble themſelues in confeſſion, and can fetch a ſigh, or ſhed a teare in Prayer, or if they be ſomething more diligent in outward ſeruice of God then ordinary, they ſhall eaſily obtaine at Gods hands that which they deſire.

9. Succeſſe vpon inſufficient ground.

Iudges 17. 13.

Num. 23. 1, 2, 3.

## CHAP. XXI.

*Of the deceit of the heart in that which it promiſeth to God.*

1. To God,

THus wee haue ſeene how deceitfull our hearts are in the promiſes they make to *our ſelues*: it remayneth to ſee the like deceitfulneſſe in the promiſes they make to *God*.

Now the heart is deceitfull in promiſing to God, either the duties of repentance, and *reformation* in *generall*, or any ſpeciall dutie in ſpeciall.

1. Duties particular, and that either ſimply

Prou.20.25. Eccleſ.5.5.

First, for *particular duties*, how often doe wee purpoſe and ſecretly, yea, otherwhile more ſolemnely promiſe to God the performance of this or that, when yet, in the end we doe nothing leſſe, by reaſon of the vnſoundneſſe, and vnſtedneſſe of our deceiueable hearts? *Salomon* inſinuates, that in his time there were ſome, that after by vow they had bound themſelues to the Lord for the performance of ſeruice, did yet afterward goe about to enquire for Reaſons, how to be diſcharged of their vow. *Iacob* promiſed and ſolemnly vowed to the Lord, that being bleſſed in his iourney, and ſafely returned home againe, hee would build an Altar in *Bethel*, and pay Tithes. Neuertheleſſe, for all this, *Iacob* after his returne could ſit ſtill, and finde no leiſure to pay his vow, till God came, and plucked him by the eare, both by the afflictions ſent vpon him in himſelfe, and his children, and alſo by his owne voyce, as it were ſhewing him the reaſon of his danger before by *Eſau*, and now by the people of that Countrie, of *Dinahs* rauiſhment, and his Sonnes barbarous murther; *Ariſe, goe vp to Bethel, and build there an Altar*, according to thy vow. How often doe the beſt purpoſe with themſelues to ſhew

Gen.35.1.

ſome

ſome proofe of their ſpirituall grace, in performance of this or that dutie: when yet, when it comes to the tryall, vve are altogether diſabled, and ſhew nothing but weakneſſe and corruption, becauſe we haue by our negligence and ſecuritie grieued the Spirit of God? Wherein it fareth with vs, as with *Samſon*, who ſaid with himſelfe, *I will goe out now as at other times, and ſhake my ſelfe; but he knew not*, ſaith the Prophet, *that the Spirit of the Lord was departed from him:* And ſo his heart deceiued him. Thus was it with *Dauid*; *I ſaid, I will looke to my wayes, that I ſinne not with my tongue: I will keepe my mouth brideled whileſt the wicked is in ſight:* but preſently after hee ſhewes how ſoone he broke his vvord *My heart was hot, the fire kindled, and I ſpake with my tongue, &c. Peters* example is very memorable; Hovv confident was hee in proteſting and promiſing concerning his ſticking to Chriſt, to the very death? But yet quickly plucked in his ſnailes hornes, euen at the ſlight touching of a ſilly Wench. How ſoone ſaith *Auſten*, didſt thou denie him as a dead man, whom before thou confeſſedſt as the liuing Sonne of God?

Iudges 16.

Pſal. 39. 1, 2, 3.

*Ser. de 4. feria.*

To this place belongeth that vſuall deceit, whereby we ſecretly promiſe to the Lord the doing of this or that, when our preſent eſtate ſhall bee changed. Oh if I were thus and thus, I would doe ſo and ſo. *If I were a King*, ſaith *Abſolom*, *I would ſee Iuſtice done to euery man.* Thinke we he would baue bin as good as his word, if euer he had beene King? Aſſuredly none would haue beene more tyrannicall. If I were a rich man, ſaith one, O how liberall, how free-hearted would I be? God happily lets him haue *his wiſh*, but hee lets not God haue *his promiſe*. God giueth *riches* to him, but he no *liberalitie to God*. Nay, when he is become rich, he is more vniuſt, niggardly ſcraping, then thoſe of whom he complayned before, when he was poore. Thus young men thinke with themſelues, vvhen they come to be old, they vvill not offend in thoſe faults

Or on condition of getting this or that.

wherein they ſee age ſo much ouer-taken, as frowardneſſe, moroſitie, impatiencie, contempt of youth, &c. Vnmarried perſons thinke, when they are once married, they ſhall liue ſo louingly, and comfortably, and bee quite free from all thoſe faults which they ſee married folke to offend in. Men without children, if once they might come to haue children, O the duties they would performe, the care of godly education they would haue. Priuate men, If they were in places of Gouernment. O the wonders that they then would doe. And in euery ſtate and condition, whatſoeuer want wee ſee in others, wee dare promiſe touching our ſelues a freedome from it, if wee were in it. But wee know not, at leaſt remember not, that euery ſtate hath ſeuerall temptations, and burdens, annexed vnto it. And how can we know, either how we ſhall *withſtand* the one, or *ſtand vnder* the other, till it come to the tryall. Nay; ratherwe ſhould feare the worſe of our ſelues. Behold, now, being poore, I am couetous, when I want that bait of feeling the ſweet of gaine, which rich men haue: What then ſhould I be, if I were rich, when the danger is greater to haue our hearts ſtolne away by riches encreaſing? Behold, now I am a ſingle man, and haue no bodie to looke to but my ſelfe, and yet I finde I haue enough to doe this well: how then ſhall I doe when beſides my ſelfe I haue a Family to ouer-ſee? Behold, now I am a priuate man, and haue no bodie but mine owne Family to gouerne, and yet I find my hands full with this: Alas! If I were in publike place of gouernment, how ſhould I be ouercharged? Behold, being but a meane obſcure perſon, I yet find it hard to humble and keepe vnder my proud heart: What ſhould I doe then, if I flouriſhed in worldly glorie, and were a great one in Princes Courts? Loe, I can hardly ſtand faſt in firme ground; How then can I ſecure my feet in ſlipperie ground?

a. Generall, of repentance.

Secondly, In promiſing to God repentance, and reformation

mation in generall, the caſe is a like. Men in their afflictions and ſickneſſe, looking for death, how liberall are they in their promiſes? But afterward how baſely niggardly are they in their performances? They play childrens play with God, they take away a thing, as ſoone as they haue giuen it. When *Nebuchadnezar* beſieged *Ieruſalem*, then the Iewes made a ſolemne couenant with the Lord, to ſet free their Seruants: But no ſooner had the King remoued his ſiege, but they retracted, and repealed their vow, and brought backe againe their Seruants into their former bondage. So fareth it with theſe kinde of men: When God layes ſiege to them, by ſickneſſe, or ſome other pinching affliction, then couenants and promiſes are made, concerning the putting away of our ſinnes; But no ſooner doth God begin to depart and ſlake his wrath, but wee returne with the Dogge to the vomit, and with the Sow to our wallowing in the myre: Like *Pharaoh*, that diſmiſſed the Iſraelites, when death entred within his Pallaces, but preſently after, in all haſte, makes after them, to fetch them backe againe. Thus was it in that great Sweat in the the time of King *Edward*: As long (ſayes one) as the feruentneſſe of the Plague laſted, there was crying *peccaui, peccaui*; mercie good Lord, mercy, mercy: The Miniſters of Gods Word were ſought for in euery corner, they could not reſt, they might not ſleepe: yee muſt come to my Lord, yee muſt come to my Ladie; come if yee loue God, and if yee loue their ſaluation tarrie not: For Gods ſake Maſter Miniſter (ſay the ſicke folkes) tell vs what wee ſhall doe to auoyde Gods wrath; Take theſe bags, pay ſo much to ſuch a man; for I deceiued him: giue him ſo much, for I gat it of him by vſury: I made a craftie bargaine with ſuch a one, reſtore him ſo much, and deſire him to forgiue me. Diuide this bag among the poore, carrie this to the Hoſpitall, pray for mee for Gods ſake, Good Lord forgiue mee, &c. This was the diſſimulation of the

Ier. 34. 10, 11.

the people for three or foure dayes, vvhiles the execution vvas, but after vvhen the rage vvas ſomevvhat ſvvaged, then returned they to their vomit, vvorſe then euer they vvere. Then that they had before cauſed to bee reſtored, and giuen in Almes, they ſeeke to recouer by more euill deuouring Cheuiſaunſes. This deceitfulneſſe God noteth in the Iſraelites, who being humbled with the terrours of the Law, promiſed very largely: *all theſe things will we doe.* But what ſaid God; *O that there were ſuch a heart,* namely, as in this ſo liberall and franke a promiſe of obedience they make ſhew of, and at this time thinke indeed they haue. For now we ſpeake of ſuch a kind of deceitfulneſſe, whereby we deceiue our ſelues as well as others. We are not to thinke theſe Iſraelites did groſly diſſemble with God: but at that time, being in ſome diſtreſſe, they ſpake as they thought, and meant to doe. But by reaſon of their hearts were not throughly purged, and renued, it was onely a ſodaine fit for the time, afterwards their hearts returning to their old byas, they were not able to performe that which they promiſed. This the Scripture would teach, when it ſaith, *their hearts ſtarted aſide like a deceitfull Bow.* When a man ſhoots with a deceitfull Bow, though he leuell his Arrow and his eye directly to the marke, and thinke with himſelfe to hit it, yet indeed the Arrow, by reaſon of his deceitfull Bow, goes a cleane contrarie way. Anſwerable to this Bow is our heart, to the Arrow the deſires, purpoſes, and promiſes, wee conceiue, and make in our afflictions. The marke wee ayme at is repentance: to the which we then looke with ſo accurate and attentiue an eye, as though we would repent indeed: And that indeed is our purpoſe, and meaning then; but our owne hearts deceiue vs. For, becauſe they are not truly renued, but there is much vnſoundneſſe ſtill in them. Hence it comes to paſſe, that theſe Arrowes of our purpoſes, and promiſes of repentance neuer hit the marke, neuer ſort to any good effect,

Deut. 5. 29.

Pſal. 78. 57. explayned.

feſt, but vaniſh in the ayre as ſmoake. *Ahab* did not groſſely diſſemble in that his humiliation wrought by the Prophets reprehenſion; but hee meant in good ſadneſſe, when he clothed himſelfe in ſackcloth: Onely his heart ſtill remayned vnregenerate, and ſo deceiued him. So was it with *Pharaoh* alſo: One would thinke that water heated in the fire, were indeed as truly hot as fire it ſelfe; But becauſe it is not a naturall heate, but onely externall from the heate of the fire, remoue it but awhile from the fire, and it returnes againe to his owne Nature, and as the Philoſopher obſerues, becomes colder after the heating then it was before: So it is with theſe flaſhings of Deuotion and Holineſſe, which were in *Ahab*, *Pharaoh*, and others in like caſe: They are not kindly, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his Iudgements. And therefore when that is out, theſe are gone. *Ariſtot. meteor. 1.12.*

And this is the third part of the hearts deceitfulneſſe, namely, its deceitfulneſſe in promiſing. The vſe of that which hath beene ſpoken thereof, is:

First, To teach vs patience, when we are croſſed in thoſe things we deſired, and wherein we promiſed great felicitie to our ſelues: For God hee ſaw the deceitfulneſſe of our hearts in ſuch promiſes, and that indeed theſe things would in the euent haue proued *Serpents* and *Stones*, which wee thought would haue beene *Fiſhes*, and *Bread*, that they would haue beene very bitter and burdenſome vnto vs, which wee fancied as matters of comfort and delight. *Vſe.*

Secondly, To reſt contented in that eſtate wherein wee are; For howſoeuer wee promiſe much of our ſelues, if our eſtate ſhould change for the better, as from Pouertie to Riches, from Obſcuritie to Glory, and greatneſſe in the World, and preſume of our owne ſtrength, not to be touched with thoſe infirmities that vſually attend ſuch eſtates; yet 2. Deceit.

yet wee haue learned how deceitfull our hearts bee herein. Haue wee then a liberall and mercifull affection in our pouertie; let vs not bee ouer-deſirous of a richer condition; For wee know not whether then wee ſhall bee of the ſame minde, yea, or no: And that affection we haue to liberalitie while we are poore, is accepted of God for liberalitie it ſelfe. Take heed then of this deceit. Thou deſireſt to bee *rich*, that thou mighteſt bee *liberall*, So much thy heart promiſeth thee, that thou ſhouldeſt be very *liberall*, if thou wert once rich: Loe, thou art *liberall*, before thou art *rich*, in regard of the *affection* and diſpotion of thy heart; and when thou art *rich* thou art not ſo much as liberall in *affection*. Thou doeſt not onely not get that liberalitie in *action*, which thou promiſedſt thy ſelfe in riches, but alſo thou leeſeſt, together with thy pouertie, that liberalitie in *affection* which then thou haddeſt. O deceitfull heart, who by promiſing vs more, makeſt vs to haue leſſe! Deſire then rather to keepe thy pouertie, that thou mayeſt keepe thy *liberalitie*; remembring that of *Salomon*, that though *that which a man ſhould ſpecially deſire to his goodneſſe*, that is, to doe good in workes of liberalitie; yet a *poore Man*, that hauing nothing to giue, hath yet a giuing affection, *is better then a Lyer*; that is, as I take it, better then ſuch a rich man, who before hee was rich, would bragge much what hee would doe if hee were rich, and yet beeing rich, is poorer in liberalitie then euer he was: who is therefore in regard of this deceitfulneſſe of heart, worthily called a *Lyer* by the Holy Ghoſt. Be not then, through this deceitfulneſſe, moued to the deſire of an higher and greater eſtate. *If there bee a willing minde, God accepts a man according to that hee hath, and not according to that he hath not.* Then againe, conſider with thy ſelfe, what likelihood there is, that thou ſhouldeſt doe a greater good, (which belongeth to a higher place) beeing therein, who

Prou.19.22. opened.

2.Cor.8.12.

who canſt not doe the leſſer good, (which belongeth to a meaner place) wherin now thou art. Thou art a bad poore man: thou wouldſt be a worſe rich man. Thou art an il gentleman: and is there any hope that thou wouldſt be a better nobleman? In pouertie & meannes thou canſt not be free frō thoſe infirmities whereto that eſtate is ſubiect; & yet thinkeſt thou to eſcape thoſe whereto riches & honors lie open?

Thirdly, to be ouer-bold or lauiſh in promiſing much of our ſelues. Do we with the moſt; but ſpeake wee with the leaſt: For our hearts will deceiue vs. Wee would hardly giue our words for a falſe Knaue, that had often deceiued vs. Why then learne we not the like wiſedome here, not to promiſe any great matters of our ſelues, ſince we haue ſuch deceiuing hearts, as will ſhame vs in the end, if wee preſume any thing farre on them. It is a ſhame to vs, when others, of whom we haue promiſed much vnto our friends, ſhall deceiue vs: Therefore the Apoſtle, hauiug promiſed *Titus* no ſmall things concerning the Corinthians, ſaith, he was rot *aſhamed in that whereof he had boaſted of them vnto* Titus, becauſe their doings had aboundantly iuſtified his ſayings. Thereby inſinuating, what a ſhame it would haue beene vnto him, if the Corinthians had deceiued that hope, and confidence which he had of them. O then, what a foule ſhame muſt it needs bee, when our owne hearts ſhall deceiue vs in that which we haue promiſed of them to God? Suffer we not then our tongues to runne ouer in this kinde, leaſt it fare with vs, as with that ſame young man in the Goſpell, who came running in all the haſte to our Sauiour crying out, *Good Maſter, what good thing muſt I do to get eternall life*; therein ſecretly promiſing that hee would bee willing to do any thing Chriſt ſhould command him; For it is as if he ſhould haue ſaid: O let me but know what is to be done, and be it what it will be, loe here I am readie preſt to do it. But when Chriſt told him what was to be done, *Go ſell all, and giue to the poore, &c.* then

3. Deceit.

2. Cor. 7. 14. 16.

Mar. 10 17, 22.

then hee ſlunke, and ſhrunke backe. For how many are there, that through this kinde of deceitfulneſſe, deale with God as *Horpha* did with *Naomi*, making her beleeue that nothing ſhould be able to ſeperate them! there was no hoe, but ſhe muſt needs follow *Naomie* into Iudea: but ſhe was ſoone intreated to ſtay behinde, and take her leaue. The Prophet *Oſea* bringeth in the Iſraelites, renewing their couenant with the Lord, in very ſerious manner; *Come, let vs returne to the Lord, &c.* One would thinke here were an excellent ſpirit of ſinceritie. But God, diſcerning guile in this their ſo hot and haſtie zeale, paſſeth this ſentence vpon it; *What ſhall I do vnto thee O Ephraim? &c. All thy righteouſneſſe is as the morning dew.* And therefore when our hearts promiſe any thing to God, whether openly, or ſecretly, we muſt deſire Gods ſtrength to inable vs for performance, as *Dauid*, hauing promiſed, *I will keepe thy ſtatutes*, prayeth, *forſake me not ouer-long*. Yea, we muſt in this caſe deale with our hearts as *Ioſua* did with the Iſraelites, promiſing their ſeruice to the Lord: O ſaies *Ioſua, ye cannot ſerue the Lord, he is a iealous God, &c.* So we in like manner muſt propound to our ſelues the difficultie of doing any good thing: both in regard of our *weakeneſſe*, and Satans *wileneſſe*. And as in being ſuretie to man for our brother, the Scripture exhorts vs to bee well aduiſed what we do; ſo much more ought we to bee heedfull, and conſiderate in this ſuretiſhip to God for ſuch falſe hearts as theſe are, that weighing well our owne inabilitie to do ſo much as the leaſt good, we may neuer preſume to vndertake any ſuch matter, otherwiſe then in the deniall of our ſelues, and in the earneſt crauing of the preſence of the ſpirit, without whom wee can neither promiſe, nor performe as we ought.

Ruth 1.10.14.

Hoſ.6.1.

Pſal.119.8.

Ioſh.24.16.17. 18.19.

Pro.6.1.

CHAP.

## CHAP. XXII.

*Offoure deceits of the heart in practiſing.*

NOw wee are come to the fourth and laſt head of the firſt kind of the *ſelfe-deceiuing* of the heart, namely, the deceitfulneſſe which is in *practiſing*. And the ſhewes it ſelfe in diuers particulars. 4. In practiſing where the

First, The deceitfulneſſe of heart in practiſing, appeareth in this *ſickneſſe* and *vncertaintie* thereof; whereby it commeth to paſſe, that wee cannot hold on a conſtant tenour in any good courſe, with, without making of many interruptions. Many begin to enter into ſuch and ſuch good waies of repentance and reformation, but they ſoone grow wearie, and breake off. *Nebuchadnezzar*, ſeeing the excellent propheticall ſpirit of *Daniel*, in interpreting his dreame, was ſo affected, that onely *Daniels* God muſt be the true God. And yet this laſted not long. For within a little while after, for all this his Idoll muſt be worſhipped vnder paine of death. And after this, the ſight of the miracle in the three childrens deliuerie, that the fire which was fire to burne the bands wherewith they were tyed, was no fire, ſo much as to ſindge their apparell: how did it further worke vpon him, and wring from him the acknowledgement of the true God? Yet, for all this, not long after, wee may ſee him ſetting it in his Palace, and as proudly as euer aduancing himſelfe aboue the Lord. Neither is it thus onely with the wicked, but in the godly alſo themſelues, in the true practiſe of godlineſſe, though not in like manner, whence it is, that they find ſuch vncuenneſſe in their liues, that they are ſo off, and on, ſo out and in; now in good frame, but by and by ſenſibly diſtempred, and altogether vnlike themſelues. 1 Deceit is, in the hearts ficklenеſſe in good. Dan. 4. 47. Chap. 3. 5.

Sometimes

Sometimes how are wee hoysed vp to the very skies, in abound ance of pure and heauenly meditations, and consolacions, as it were rapt vp with *Paul* into Paradise, or ascending in *Elias* fierie chariot into heauen? Otherwhile gaine cast downe into the very deepes of hell, not able to pray, heare, meditate with any feeling of comfort. Sometimes in prayer transformed in our soule (so are we rauished) as Christ was in bodie, when he prayed. Luk.9.29. Otherwhile againe as heauy in prayer as the sleepy Disciples with Christ in the Garden; the wings of our faith being clipt, our prayers lye groueling one the ground. Sometimes so comfortable, and couragious, that wee can say with *Dauid*, *Though I were in the valley of death it would I feare none ill*: Psal.23.4. otherwhile againe so deaded and dejected in our spirits, that we are like him, when hee said, *One day I shall die by the hand of Saul*. 1.Sam.27.1. Sometimes so strong in faith, that we can ouercome the greatest dangers, and with *Peter* can walke vpon the swelling waues: By and by so faint, and brought to so low an ebbe that wee fall downe euen in farre lesser dangers: as *Peter* began to sinke at the rising of the wind. Sometimes so patient that we can quietly beare the greatest indignities; presently after so impatient, that we cannot put vp the smallest vnkindnesse: As *Dauid*, patient in *Sauls* persecution, impatient in *Nabals* discurtisie. To conclude. In the hearing of the Word, how do we feele sometimes our hearts to burne, and glow within vs? O the heauenly affections we then feele inkindled! O the sweet disposition and frame our hearts bee in then! Little would we thenke then that afterward we should bee so much cooled, as wee are very quickly after our departure from this fire, and comming into the freezing ayre of the world: In which regard, as *Chrysostome* saies, the Ministers haue the greater trouble, because they neuer finde their worke as they left it, as other workemen doe, the Smith, the Ioyner, *Hom.13.ad pop. Antioch.*

Ioyner, &c. who as they left their worke in the Euening, ſo they find it in the Morning: but the Miniſters ſhall find their worke altogether put out of frame and order, by reaſon of our deceitfull hearts, that ſteale from vs thoſe good affections we had before. If a horſe naturally Trot, and for ſome ſpace of time hath accuſtomed himſelfe thereto, though by Art he bee broken, and made Amble, yet in iourneying he will be euer and anone offering to goe out of his Amble into his Trot: So regenerate men, becauſe naturally their hearts are euill, though in part mortified by grace, they haue learned to doe well, yet euer & anone they haue experience of the readines of their heart to break out into their old courſes. Corruption in them will haue ſome flurts. Our heart is the inſtrument wee muſt worke with, in the ſeruice of God: But a deceitfull inſtrument will not hold out in working; no more will our deceitfull heart in the ſeruing of God.

The *ſecond point* of deceitfulneſſe in this kind, is in the *ſlipperineſſe* of our hearts; whereby it comes to paſſe, that they giue, both God, and our ſelues, the ſlip, whilſt they are in the performance of good exerciſes. As when in Prayers, Meditation, and hearing of the Word, they ſlily ſteale away, and play the Fugitiues, carried away with idle, and wandring imaginations. This Deceitfulneſſe the moſt holy haue miſerable experience of; their hearts herein dealing with them, as if our ſeruant, imployed in ſome buſineſſe, together with our ſelues, in the middeſt of the worke ſhould priuily ſteale away, wee not marking, or minding of him. That holy Father *Auſten* felt this, and bewailed it in himſelfe, that it in himſelfe, that in his moſt ſerious Meditations of heauenly things, his minde was eaſily diſtracted by the sleighteſt occaſions. Concerning the which hee thus writeth; "Let euery man there-"fore marke and conſider what doings there are within "in the heart, how oftentimes our Prayers themſelues are

2. Deceit. The ſlipperineſſe in the very act of performance.

Confeſſ. 10. 35.

"interrupted with vaine thoughts, ſo that our heart can
"hardly ſtand ſtil with God: though yet it would lay hold
"on it ſelfe, and ſo make it ſelfe to ſtay with him, yet in
"a ſort it flieth away as it were from it ſelfe, neither can it
"find any bounds whereby it may keepe in it ſelfe from
"flying away in her wandring motions, that ſo tarying
"ſtill with the Lord it may bee refreſhed with ſweete de-
"lights by him. Hardly among many of our Prayers
"meete we with ſuch a Prayer. Euerie one would be rea-
"die to ſay that this were ſo onely with him, and that o-
"thers were not troubled in like manner, vnleſſe we had
"heard *Dauid* in a certaine place ſaying: Therefore thy
"ſeruant hath found his heart to pray vnto thee. *Loe, he ſayes that he found his heart, as though his heart were wont to flie away from him, and he faine to runne after this fugitiue, and being not able to catch it himſelfe, to crie to the Lord, my heart hath left me.* So farre *Auſtine* excellently ſetteth forth this Deceitfulneſſe of our hearts. Would we not count him a deceitfull friend, who, when wee ſhould haue greateſt vſe of him, would then be ſure to be out of the way? Alike deceitfull muſt our hearts needes bee, chiefeſt inſtruments wherewith wee are to ſerue the Lord; And yet when Gods ſeruice is to bee performed of vs, our hearts are then to find, they haue runne away from vs, and ſo, when we ſhould ſeeke God, wee muſt firſt goe ſeeke our ſelues.

In Pſal. 8.9. 2.Sam.7.17. cleared by Auſten. *Dixit ſe inuenire cor ſuum, quaſi ſoleret fugere, & ille ſequi quaſi fugitiuum, & non comprehendere, & clamare; &c.* Pſal.38.

III. Deceit, ſecret foyſting in of corruption into good actions,

The *third deceit* is, when our hearts doe priuily, and ſecretly, wee ſcarcely perceiuing it, foyſt in, and cloſely conuay ſome corruption into our good actions, euen then, when we are in the very act of performance. And with this deceit are euen the children of God themſelues exceedingly troubled. For howſoeuer they propound not to themſelues any of theſe by and baſe reſpects of praiſe, and vaine-glorie, &c. in their good actions, but rather doe ſet themſelues againſt them; yet theſe things doe come in by

by ſtealth, and ſlyly inſinuate, and wind in themſelues into their hearts, as once the Serpent into the Garden. So fitly in this regard doth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Iacob* had his name, becauſe our fleſhly hearts doe the ſame thing to the ſpirit, in doing of good, which *Iacob* did to his brother, comming out of the Wombe, as it were ſupplant it, and catch it by the heele, when it is in running of the Chriſtian race; for what elſe doe they, when they intrude, and obtrude vpon vs their owne carnall and corrupt affections? Looke how thoſe *Samaritanes* would haue had their fingers in the building of the Temple with the Iewes, namely, with a purpoſe to haue deſtroyed it, and looke how *Iehu* offered ſacrifice to *Baal*, killing his prieſts at the ſame time; and looke how *Huſhai* went to *Abſaloms* company to ouerthrow him: Alike deale our hearts with vs; needs will they intermeddle in our good actions, but it is but to rob vs of them, by transforming them into ſinne, through the mixture of their corruption: For when there ſprings vp any ſweete fountaines of grace within vs, then doe they cloſely (as once the *Philiſtims* dealt with *Iſacks* wells, which hee had digged) caſt in their filthy dyrt and duſt, euen to ſtop them vp therewith: They drop downe from their impure hands ſome filth, vpon that pure webbe the Spirit weaueth, and ſo make it a menſtruous cloath: They cunningly put in their leauen into the Spirits dough, and ſo ſowre it, and make it diſtaſtefull to the Lord. When ſometime the Spirit of grace is offering to put forth it ſelfe, as once *Zarah* in *Thamars* wombe, yet by reaſon of this deceitfulneſſe of our hearts, it recoyles preſently and goes backe, ſo as *Zarah* did, and the fleſh like *Perez*, that ſteppes before it; and ſo as they were deceiued when *Zarahs* hand was firſt ſeene, ſo wee often, when wee feele our ſelues making ſome offers towards God. For as knauiſh cony-catchers, watching the times when honeſt men are to goe to ſome ſolemnitie of

feasting, craftily thruſt in themſelues, that they may filch ſomething away: ſo where Grace is to imploy her ſelfe, Corruption will be ſure to haue an oare in this boate, & to intereſt it ſelfe in the good action, that it may by this meanes ſteale away the beſt part of our comfort therein: as in the loue of grace and vertue in good women, it comes ſometimes to paſſe, that the impure and filthy loue of luſt and concupiſcence, by certaine iuggling feates of conueyance, cogges in it ſelfe. Therefore S. *Paul* writing to *Timothie*, a man rarely mortified, biddeth him yet to exhort younger women with *pureneſſe*, or *chaſtely*: becauſe through the deceitfulneſſe of his heart, euen then, whileſt hee was exhorting them to chaſtitie, ſome vnchaſte motions might come creeping into his owne heart, and ſteale vpon him vnawares. And ſo in preaching while the Miniſter is ſtirring vp others to the zeale of Gods glorie, through this deceitfulneſſe of heart, it comes to paſſe too often, that thoughts of pride and vaine-glorie poppe in themſelues, to defile and deface the glorie of the worke. In which regard *Auſten* ſaies, that it is harder to Preach holily, then to heare, writing vpon that of *Dauid*; *Thou ſhalt make mee to heare the voyce of ioy and gladneſſe*; which hee reades ſomething otherwiſe, thus, *Thou ſhalt "giue ioy to my hearing*. Whereupon hee thus writeth: "The hearers of the Word are more happie then the "ſpeakers. The learned hearer may bee humble; but "the ſpeaker hee muſt ſtriue againſt pride, and the "deſire of pleaſing men, that they cloſely creepe not in "vpon him, and *cauſe him to diſpleaſe God, &c.* The like deceit are we ſubiect vnto in prayer alſo: Witneſſe *Ionahs* example, of whom it is ſaid, that he then prayed, when indeed hee did nothing but quarrell with God; Reade the words of that his prayer, and you ſhall finde nothing prayer-like in them: They ſeeme rather to bee a brawle, then a prayer. How then is hee ſaid to pray? No doubt feeling

1. Tim. 5. 1. ἐν πάσῃ ἁγνείᾳ.

In Pſal. 50.

*Feliciores ſunt qui audiunt, &c.*

Ionah. 4. 1.

ſeeling his weakeneſſe in giuing place to anger, hee thought to ſtriue againſt it, and in this good minde addreſſed himſelfe to prayer: but yet loe the deceitfulneſſe of his heart; while by prayer he thought to haue ouercome his anger, anger ouercame him and his prayer to, turning it into a iangling and wrangling expoſtulation with the Lord. Thus other-while men ſetting themſelues to meditate againſt ſome ſinne, in the very act of meditation haue beene inſnared therein. For as in ſpeaking againſt ſome ſinnes, it falls out that others ſometime are taught to practiſe them, (which was *Solons* reaſon of making no lawes againg the killing of our parents, leaſt by forbidding it he ſhould teach it,) ſo alſo in thinking againſt ſome ſinnes, our ſelues may be caught: And when men in their thoughts haue beene framing their mindes to reconciliation with their aduerſaries, in the remembrance of the iniuries receiued, they haue beene further incenſed then before. *Peter* did well to aske the queſtion, *Maſter, ſhall we draw the ſword?* Hee did not aske this queſtion as the Princes in *Ieremie*, whether they ſhould go downe into Egypt, being before reſolued to go, downe, whatſoeuer the Prophet ſhould anſwer: No we are not to thinke that *Peter* had made a reſolute anſwer to his queſtion before he made it, being fully purpoſed to draw, before he asked the queſtion, No, he did not ſo fully diſſemble; But in asking the queſtion hee ſeemed to bee framing his widde to more moderation, and willing to bee aduiſed and directed by Chriſt, but yet withall exaſperated with the inſolencie of the aduerſarie, and indignitie of the fact, hee could not hold his minde in that temper of moderation, to ſtay the anſwer of the queſtion; but euen in asking drew, the deceitfulneſſe of his heart preuenting Chriſts anſwer. So againe, oftentimes in manie of our actions, where wee thinke wee doe intend a good end, and doe indeede in ſome ſort intend it,

Luke 22.
Ier. 42.

there yet withall, vnder hand, gets into our mindes the conſideration of ſome other ſiniſter and crooked reſpect. As *Moſes* pretended to the Lord, that the conſcience of his owne weakeneſſe, and inſufficiencie, made him ſo fearefull of vndertaking the office he impoſed vpon him, leſt by this meanes Gods glorie ſhould bee foyled in him: Neither did hee altogether diſſemble therein; But withall, there ſecretly lurked another matter beſide the feare of himſelfe, namely, the feare of *Pharaoh*, leſt hee would haue reuenged the *Aegyptians* quarrell vpon him: And therefore God ſeeing that, ſaid vnto him; *Ariſe* Moſes, *go thy wayes, they are dead that ſeeke thy life.* So when we deſire that our children, or others vnder our charge, ſhould thriue in godlineſſe, this is a good deſire, but how often do the eyes of our mindes looke aſquint at Gods glorie herein; and (whatſoeuer our owne pretences and conceites, may bee) like *Demetrius*, pretending *Dianaes* glorie againſt *Pauls* doctrine, when it was his owne gaine, hee more ſpecially intended, how often are wee carried away with a reſpect of our ſelues, that wee might reape ſome credit, in the good ſucceſſe of our laboures? And therefore excellently the Apoſtle, purging himſelfe of this corruption, writeth thus vnto the Corinthians; *Now I pray to God that ye do no euill.* The Corinthians might obiect. Thou thus prayeſt, not ſo much for our good, as for the credit of thine owne Miniſterie. The Apoſtle therefore by way of preuention addes, *not that we ſhall ſeeme approued*, hauing our labours thus bleſſed: *but that ye ſhould do that which is honeſt, though we bee as reprobates*; in an honeſt deſire of your owne good do we deſire it, without any reſpect of our ſelues. Againe, when the children of God are humbled and caſt downe in Godly ſorrow for their ſmaller ſinnes, often vpon this occaſion the heart beginneth to conceiue thoughts of pride. O there are few that take notice of ſuch ſmall ſinnes, or are ſo touched, for them,

Acts 19.27.

2.Cor.13.7.

as I. And ſo the theefe Pride, ſteales away our humilitie, as it doth alſo all our other graces, it being almoſt all one to be ſimply proud, as to be proud becauſe of our humilitie, to be vncleane, as to be proud becauſe of our chaſtitie; &c.

IV. Deceit, leaping from extreame to extreame.

The *fourth deceit* of the heart in practiſing, is when it cauſeth vs to leape from one extreame to another; paſſing by the meane, as from Prodigalitie, to Couetouſneſſe, from Couetouſneſſe to prodigalitie, skipping ouer liberalitie. In the former leape the couetous man hath a faire pretence: O why ſhould I waſtfully miſpend Gods creatures? Why ſhould I make my belly my God? But why doſt thou not rightly vſe Gods creatures? Why doeſt thou make thy money thy God? The Prodigall, lately couetous, his colour is as good, why ſhould I make my ſelfe a drudge to my goods? Yea, and why ſhouldſt thou make thy ſelfe a drudge to thy pleaſures? In the ſame kinde of deceit are ſome brought from preſumption to deſperation, from thinking their ſinnes are nothing, and that they can repent when they liſt for them, to thinke that they are greater then that euer they can repent, or finde mercie at Gods hand. By the like deceit are men come from too much honouring of Miniſters, which was in Poperie, to too much contemning of them. As it was in the Church of Corinth, ſome would giue too much to the Miniſters, ſeruilely apprentiſing their iudgements vnto them, *I am Pauls I am Appolloes*: Another ſort, to auoide this extremitie on the right hand, went as farre out on the left, in the vtter reiecting of the Miniſterie: *I am Chriſts*, I care not for any Miniſter, but will be taught immediately by Chriſt himſelfe. And therefore *Paul* after he had refuted thoſe offending in the exceſſe, leaſt any through this deceitfulneſſe ſhould decline too much to the defect, hee wiſely qualifies the matter: *Let a man yet thinke of vs as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.*

1. Cor. 1. 12.

1. Cor. 4. 1.

Let no man that there is no other way to auoide too much dignifying the Ministers, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednesse of a twigge, he writhes it too much the other way. A deceit that befel the Fathers, who in their zealous detestation of heresies, haue in their disputations ouer shot themselues sometimes, and gone too farre on the other side. As, *Clemens* was so farre carried against worship of images, that he condemned the Art of painting. An example of deceit in this kinde wee haue in *Peter*, who for not suffering Christ to wash his feete, hearing that fearefull answer *Vnlesse I wash thee thou hast no part in mee*, lashed out presently as farre the other way, *Lord not feete onely, but hands and head and all.* But it was his feete onely that Christ would wash, not his hands or head. So the Corinthians, being reprehended for their remisnesse, and carelesse ouer-sight in not punishing the incestuous person, fell to ouer-rigorous seueritie, in not freeing him from punishment, in not loosing him vpon his repentance. So Saint *Austen* confesseth of himselfe, that in his desire to auoid carnall delight in singing, he fell into that extremitie of seueritie, as to condemne all delightfull melodie tickling the eare. The error in the Primitiue Church was, to magnifie the Apostles writing, incontempt of the vocall doctrine. The *letters*, said the false Apostles concerning *Paul are sore and strong: but his bodily presence, and his speech is of no value.* The Papists at this day haue auoided this errour, by falling into the contrarie of aduancing the doctrine which the Apostles say they, deliuered by word of mouth, their vnwritten verities, to the shamefull disparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from Popish superstition to prophane and irreligious Atheisme? From the blind zeale without knowledge, to a cold and hartlesse knowledge without

Iohn 13.9

*Confess.10.34. Aliquando autem fallaciam hanc immoderatius canens, erro nimia seueritate, vt melos omne cantilenarum suauium ab auribus meis remoueri velim.* 2.Cor.10.10.

without zeale, from workes without faith, to faith without workes, from ſhaking off the yoke of that Romane tyrannie, to ſhake off the ſweet and eaſie yoke of Chriſt to, and ſo to an ouer-licentious and lawleſſe diſſoluteneſſe. From the leauing of Popiſh faſting, penance, confeſſion, to the contempt of true Chriſtian faſting, repentance, confeſſion; and from the errour of the merit of good workes, to a ſhamefull neglect of them. So that wee did more good workes (I meane outwardly in regard of the matter) in Poperie, for our owne glorie, then now we doe for Gods glorie, though Gods glorie ſhould bee a farre more powerfull attractiue to good works then our owne. And theſe be the foure firſt deceits in this kinde.

## CHAP. XXIII.

*Of eight more deceits in the ſame kinde.*

TO goe yet forwards in theſe deceits; The *fift* is, when our hearts cauſe vs to degenerate from the meane to the extreme, ſpecially that which hath greateſt reſemblance with the meane. Wherein our hearts deale with vs, as the Deuill would haue dealt with our Sauiour, when vpon occaſion of his ſtrong faith in his Fathers prouidence, which hee had ſhewed in reſiſting his firſt temptation, chuſing rather to liue by his faith in want of bread, then vpon his motion to command the ſtones to be made bread, when, I ſay, vpon this occaſion, he would haue cunningly brought him on in his ſecond temptation to preſumption, in caſting himſelfe downe headlong from the top of the pinacle, as being an action which would carrie a great colour of a verie ſtrong faith indeed. *Peter* hauing made a notable profeſſion of his faith, *Thou*

V. Deceit, ſliding from the meane to an extreme.

*Thou art the Chriſt, the Sonne of the liuing God,* and being therefore much commended by our Sauiour, preſently thereupon tooke occaſion to fall from the *true boldneſſe* of *faith*, to the *ſawcineſſe* of *preſumption*, in aduiſing his Maſter to decline the croſſe, whereupon the ſaluation of all the elect depended. So likewiſe, from iuſt and lawfull zeale, how eaſily through this deceitfulneſſe doe we ſtray into blinde boldneſſe, and vnaduiſedneſſe? as the common people of their owne heads throwing downe images, and the Browniſts as they call them, in ſeparating from our Churches; the like was the zeale of *Peter* in drawing out his ſword, in his Maſters quarrell, and cutting off *Malchies* eare: as alſo of two of his fellowes, calling downe for fire from Heauen, to conſume the inhoſpitall Samaritanes. In all theſe, Zeale degenerated, and became like wine turned into vinegar. As alſo in the Iſraelites, when they were carried ſo farre in their zeale and indignation againſt the Beniamites, that they ſware raſhly they would none of them giue any of their daughters to wife to a Beniamite: So ſhould a whole Tribe haue periſhed, and the Church and Common-wealth haue beene weakned and impaired. What madneſſe was this, in puniſhing others, ſo farre to exceed, that therein alſo we ſhould puniſh our ſelues? Like the hands and other outward parts in the Parable, which denying to miniſter food to the belly, becauſe as they ſayd it was idle and lazie while they laboured, did thereby pine and conſume themſelues. And yet to this end the deceitfull hearts of the Iſraelites bring them, vpon occaſion of their iuſt and lawfull zeale. So eaſily may the Deuill caſt in his wilde-fire into this fire of zeale. Thus, from the iuſt reuerence of holy men, came in religious adoration; as wee may ſee in the examples of *Cornelius* and *Iohn*, rebuked by *Peter* and the Angell. So alſo, from godly ſorrow how eaſily doe our deceitfull hearts carrie vs to immoderate and exceſſiue penſiueneſſe;

Iudg. 21. 1.

penſiueneſſe; from being *poore in ſpirit*, to be *deſperate in ſpirit*. As the Apoſtle ſheweth, and admoniſhing the Corinthians, that they would comfort the inceſtuous ſinner, and releaſe him of his excommunication, leſt hee ſhould vpon occaſion of longer continuance in his iuſt ſorrow, be ſwallowed vp of deſpaire. *For we are not ignorant*, ſayes the Apoſtle, *of Satans wiles*, namely, how hee laboureth to bring vs from the iuſt meane, to the exceſſe. And as it is Satans, ſo alſo it is one of our owne hearts deceits; his deceits, by our conſenting being made ours, as I ſhewed in the beginning. Thus from the true practice of mortification, in taming and keeping vnder our fleſhly abſtinence, many haue brought themſelues to too great an auſterity & ſeuerity. Hence the whippings & ſuch like exerciſes of the Papiſts. Hence the diſcipline that hath beene vſed in Monaſteries, and the practice of ſome that would neuer eat but running, leſt they ſhould feele ſome pleaſure and delight in eating. *Timothy* was caught in this errour, when vnder the colour of abſtinence, for the reprouing of the luxurious *Epheſians*, hee had ſo farre macerated his body, that the Apoſtle was faine to preſcribe him phyſicke. This may teach vs what an eye we had need haue ouer our ſelues, euen in the practice of the beſt things, becauſe nothing more eaſie, by reaſon of the deceitfulneſſe of our hearts, then to mix ſomething of the extremes with the meane; ſo that wee can hardly bee angrie without ſinning, beleeue without preſuming, repent without deſpairing, feare without doubting, bee merrie without vaine lightneſſe, be ſad without heauie and vnprofitable dumpiſhneſſe.

1 Cor. 2. 11.

1 Tim. 5. 23.

The *ſixt deceit* is, when we incroach vpon God in thoſe things wherein he hath giuen vs ſome libertie in his Word, going beyond the bounds he hath there ſet vs. God hath giuen vs libertie, yea indeed hath impoſed a neceſſitie vpon vs to ſeeke the maintenance of our owne credit and good

VI. Deceit, Incroaching in the vſe of things lawfull.

good name, that ſo wee might be the fitter inſtruments of glorifying him in our ſeuerall callings, but hereupon, as S. *Auſten* hath well obſerued, through the deceitfulneſſe of our hearts, wee are drawne on to deſire and delight in the loue, the reuerence, the praiſe of men it ſelfe, and to like well enough of it, to bee loued and reuerenced not *for Gods cauſe*, but euen in *Gods ſtead*. But this deceit is ſpecially in the vſe of things indifferent, as meat, mirth, marriage, recreation, ſleepe, apparrell, and ſuch like. Of all which, God indeed hath granted vs the vſe, yet not ſo, but hee hath confined vs within certaine limits, and as vnto the ſea, hath ſet vs our bounds, ſaying; *Thus farre ſhalt thou goe, and no farther*. Now our deceitfull hearts hauing once gotten this by the end, that ſuch and ſuch things are indifferent, and ſo may lawfully be done, thinke they are then on a ſure ground, and ſo care not how farre they laſh out; as though there were no reſtraint in the vſe of things indifferent. And thus it is ſtrange to ſee, how that which is lawfull, drawes on that which is not conuenient, yea, and what horrible ſinnes are ſwallowed downe vnder the name of things indifferent. Come to a ſwiniſh Epicure, that makes his belly his God, and tell him of his abuſe of Gods creatures: hee will anſwer preſently, why ſtraiten you my libertie in the vſe of the creatures, which Chriſt hath purchaſed for me? Hath not God giuen vs *wine to make glad the heart?* Yes to make *glad*; but drunkennes & ſurfetting makes it heauie; *Take heed*, ſaith our Sauiour, *leſt your hearts be made heauie with ſurfetting and drunkennes*. Thus we ſee how eaſily our deceitfull hearts remoue the ancient bounds ſet by God, which to doe, but with men is a deceit not to be ſuffered: And ſo it ſteales on further, till at length it bring vs from *Chriſtian libertie*, to a moſt *vnchriſtian libertiniſme*, and *luxurious licentiouſneſſe*. Behold then here a noble deceit; while men thinke they take and vſe their libertie, indeed

*Confeſſ. 10. 36. Itaque nobis quoniam propter quædam humanæ ſocietatis officia neceſſarium eſt amari & timeri ab hominibus, inſtat aduerſarius vbiq; ſpargens in laqueis. Euge, Euge, vt dum auidè colligimus incaute capiamur, & à veritate tua gaudium noſtrum depo-amus, & in hominum fallacia ponamus, libeatque nos amari, & timeri, non propter te, ſed pro te.*

Luk. 21. 34.
Prou. 23. 10.

indeed they loſe it: for in the vſe of theſe things, wherin God hath made them freemen, they make themſelues bondmen; being *brought vnder the power* of thoſe things which they vſe, as the Apoſtle elegantly ſpeaketh; For they ſo inthrall thēſelues to the luſt of their ſenſes, and of their bellies, that though their owne, and others deſtruction bee ſometime ioyned with the vſe of ſome of theſe things, they cannot yet forbeare: Which ſeemed to bee the fault of ſome of the Corinthians, couering their Intemperancie, and loue of their belly, whereby they hazarded ſome of their Brethrens ſoules, with the pretence of *Chriſtian libertie. So much the Apoſtle, not obſcurely, intimates, when vnto that deceitfull obiection, *All things are lawfull*, hee frameth this anſwere, *But I will not be brought vnder the power of any thing*: I will not make my ſelfe a ſlaue to my belly, whoſe Lord I ſhould be. So alſo God hath giuen vs libertie to deale in the World, and worldly occaſions; But here, an inch being giuen, wee take an ell, ruſhing our ſelues ouer head and eares in them, to the preiudice of Faith in Gods prouidence, and of the exerciſes of Pietie. So God hath giuen this libertie to his Miniſters, to take of their flockes ſufficient maintenance: Hee that attends vpon the Altar, may liue of the Altar. But *Bernard* obſerued it, in ſome of his time, that thence tooke occaſion to riot and ruffle it out vpon the Altar, though yet the Scripture ſaith not, the Miniſter may luxuriouſly lauiſh it, but onely liue of the Altar. The Scripture alſo permits feaſting and merry-making: But how eaſily here doe wee ouer-ſhoot our ſelues? Not onely the common ſort in their quaffings, carowſing healths, and ſcurrillous mirth, but euen the better ſort alſo, exceeding the bounds of moderation. *Auſten* confeſſeth his errour here. *Lord* ſaith he, *Drunkenneſſe is farre from mee; let it not once come neere mee: As for Gluttony it ſtealeth ſometimes vpon thy Seruant: I pray thee remoue it farre from mee.*

*But*

1. Cor. 6. 12.

*In Epiſt. Conceditur tibi vt de altari viuas, non vt de altari luxurieris.*

*Confeſſ. 10 31. Crapula nonnunquam ſubrepit ſeruo tuo.*

*But who is there that ſometimes is not carried away beyond the meaſure of Temperance?* Thus Parents, becauſe of the lawfulneſſe of naturall affection, fall to cockering of their children: In all theſe and ſuch like caſes, wee muſt bee as iealous of our ſelues, as *Iob* was of his Children in feaſting; For here the deceit is ſo much the more eaſie, by how much our ſuſpition of it is the leſſe, preſuming vpon the lawfulneſſe. But wee muſt oppoſe to this deceit that of the Apoſtle; *All things are lawfull, but all things are not expedient.* Circumſtances of time, place, perſons muſt be conſidered: Otherwiſe that ſaying is true: *Hee that will doe all lawfull things*, all that hee may, *will quickly come to doe vnlawfull things*, ſomething that he may not.

*Clem.*

VII. Deceit, Iuſtling out a greater good by a leſſe.

The *ſeuenth deceit* is, when vpon ſome care of doing a leſſe good, we iuſtle out the greater, and that oftentimes when it is moſt ſeaſonable. *Martha* was thus deceiued, when her care of performing one good dutie, in giuing the beſt, and moſt reſpectful entertainment to Chriſt ſhe could, detained her from the hearing of the Word, a matter of farre greater moment. Thus many that reade not all the weeke long, knowing yet that reading is a dutie Commanded by God, will therefore bee reading of the Scriptures in the Sermon time, at the Church. Some alſo are at home in their priuate Prayers and Meditations, when the Church is aſſembled together, and with priuate Seruice exclude the publike. Others in hearing of the Word, while they minde the method and order of the Preacher, and matters of knowledge, they neglect that which concernes affection: And diuers ſuch like. Here remember, that howſoeuer in euill things that rule bee falſe, *of euils chooſe the leaſt*, yet in good things the contrarie is true: *Of goods chooſe the greateſt.*

VIII. Deceit, After good, ſucceſſe to grow ſecure.

The *eight deceit* is, when hauing performed ſome good ſeruice to God, we thereupon take occaſion to be the more careleſſe and ſecure: Like Boyes, who after they haue followed

lowed their Bookes hard in the Schoole, thinke then they are priuiledged to ſport and play reakes. So is it with vs. Wee may eaſily feele this diſpoſition in our ſelues, to bee readie to pleaſe our ſelues in vnlawfull liberties, when wee haue pleaſed the Lord in lawfull duties. We may ſee it in *Ionah*, after his embaſſage faithfully diſcharged to the Niniuites, breaking forth into anger againſt the Lord: and in *Ezekiah*, after his notable ſeruice, both of Prayer in ſickneſſe, and of Thankſgiuing after deliuerance, fouly ouerſhooting himſelfe in a vaine oſtentation of his treaſures to the Babyloniſh Embaſſadour. Therefore after a Lightning, take heed of a foyle. Neuer haue we greater cauſe to tremble, then after we haue well acquitted our ſelues in the performance of ſome good dutie. Then will our hearts be ſeeking of vnlawfull libertie, and offering to ſteale away from God, that after their paines in his ſeruice they might refreſh themſelues with ſome pleaſure of ſinne.

The *ninth deceit* is, when the fleſh doth peruerſely imitate the ſpirit in vs; when, as the Deuill transformeth himſelfe into an Angell of light, ſo our fleſhly and corrupt hearts into the ſimilitude of ſpirituall, and renued. How is this? Specially in the rayſing vp of many good and holy motions, meditations, deſires, and affections in our minds. For example, other-while, in Prayer, or in hearing of the Word, there come into our minds ſuch and ſuch thoughts, and good purpoſes of doing this or that good worke; ſometimes alſo many good affections, as of griefe for our ſinnes, and ſuch like, which yet are nothing to our preſent, either praying or hearing. Heere our deceitfull hearts will be readie to thinke theſe come from the Spirit of grace; but the truth is they come from our owne carnall hearts, and the Deuill together, both mutually conſpiring to deceiue vs. For the Spirit of God hath no ſuch Office to draw away men minds from hearing the Word: No, it openeth the heart, it boareth thorow the eares thereof, and maketh

IX. Deceit, The fleſhes peruerſe imitation of the Spirit.

maketh vs to attend. So the Spirit of God hath no ſuch Office neither as to trouble mens mindes in Prayer, with thoughts impertinent: No, the Spirit is the Spirit of Prayer, and chaſeth away all ſtragling thoughts, & keepeth our minds ſteadie, and attentiue in Prayer. Therefore aſſure thy ſelfe, heere is noble iugling. Theſe thoughts ſuggeſted, though in themſelues Diuine, yet the Spirit that ſuggeſts them in this faſhion, is not diuine, but fleſhly, or Diabolicall.

X. Deceit, treachery in temptation.

The *tenth deceit* is, when in temptation our hearts betray vs, like *Iudaſes*, into the Deuils hands. If one liuing familiarly with vs, ſo that wee repoſe ſome truſt in him, ſhould yet, walking abroad with vs, and ſeeing ſome enemy come to offer violence, runne away from vs, would we not account him a deceitfull perſon? Much more if hee ſheuld conſpire with the enemy, and take his part againſt vs. So is it heere with our hearts, that lie continually in our boſomes, and pretend great kindneſſe, and friendſhip, no ſooner yet can the Deuill ſet vpon vs with any temptation, but they forſake vs, yea, they deliuer vs vp into his hands. Herein dealing with vs as the falſe-hearted men of *Keilah*, would haue done with *Dauid*. As *Dauid* miſtruſted them, ſo ſhould we theſe hearts. We need not to aske the queſtion, as *Dauid* did of the men of *Kielah*, *Will they deliuer vs:* Wee may aſſure our ſelues they will. Such is the depth of their falſhood. *Iudah* when hee went out in the morning to the Sheep-ſhearing, had no ſuch purpoſe as to commit Inceſt with *Thamar*, but yet for all that being tempted, ſee how his owne heart deceiued him, and gaue him the ſlip, yea, thruſt him into the hands of the temptation. And alas! who ſees not this falſeneſſe of his owne heart, yea, euen then when wee goe forth into the World with a purpoſe againſt ſuch and ſuch ſinnes? Yet no ſooner are the leaſt tiſing and tempting occaſions offered to our eyes, eares, or other ſenſes, but wee are caught preſently.

1. Sam. 23, 11.

The

The *eleuenth deceit* is, by holding vs occupied in thinking of ſome good thing to come, to make vs neglect our preſent dutie. Here wee ſhould remember that ſaying of *Samuel* to *Saul*, *When this ſhall come to paſſe*, namely, thy Kingdome, *doe that which comes next hand.* It is a folly to leaue certainties for vncertainties. Thou haſt certaintie of that which is preſent. If thou wilt lay hold vpon the preſent occaſion thou mayeſt; But as for that which is to come, thou art wholly vncertaine, thou knoweſt not whether there will euer bee any occaſion of good for thee to lay hold of, or no. Herein me thinkes the deceit of our heart is like the practice of *Tobiah* and *Sanballat*, againſt *Nehemiah*, who would haue drawne him away from the repairing of the Citie by calling him to conference, and conſultations with themſelues; ſo our hearts doe often diuert vs from the proſecution of many good purpoſes, by caſting other odde impertinent matters in our way, like as in a caſe farre vnlike, the Philiſtimes diuerted *Saul* from the purſuit of *Dauid*, or as the Fox diuerts the Huntſman ſometimes from following the Hare. But in this caſe wee muſt be wiſe to anſwere our hearts, as *Nehemiah* did his craftie aduerſaries, *I haue a great worke to doe, and I cannot come downe: why ſhould the worke ceaſe, while I leaue it, and come to you?*

XI. Deceit, by minding future good to neglect preſent. 1. Sam. 10. 17.

Nehem. 2, 6, 7.

Verſe 3.

XII. Deceit, Perking of the Handmaid aboue the Miſtreſſe. *Confeſſ. 10. 34. Sed delectatio carnis meæ ſæpè me fallit, dum rationem ſenſus non ita comitatur, vt patienter poſterior ſit, ſed tantum quia propter illam meruit admitti, etiam præcurrere ac ducere conatur. Ita in his non ſentiens, &c.*

The *twelfth deceit* is, when admittance being gotten for ſomething, becauſe of ſome other thing whereon it ſhould waite, as a Hand-maide on her Miſtreſſe, yet this Hand-maide beginneth to perke aboue her Miſtreſſe, and to incroch and vſurpe vpon the chiefeſt place. *Auſten* ſhewes this deceit in himſelfe, in his ſenſuall delighting in ſinging of Pſalmes, in regard of the ſweetneſſe of the ſound, and contentment of his eares therein. Of which hee thus writeth. *But oftentimes the delight of my eare deceiueth me, whiles ſenſe does not ſo fallow reaſon, that it can patiently endure to come behind it, but hauing gotten to bee receiued*

*onely becauſe of it, would therefore goe before and haue the chiefeſtie. So I ſinne in theſe things, not perceiuing it: but afterward, I perceiue it.* The naturall delight in ſinging of Pſalmes is lawfull, if it bee ſubordinate, and ſubſeruient to the ſpirituall delight in the matter it ſelfe. But here was *Auſtens* deceit, that the *naturall* delight in the *ſound*, did ouertop the *ſpirituall* delight in the *ſubſtance* of the Pſalme. So it is lawfull to delight in the wittie ſpeeches that are in Sermons; ſo we vſe this our delight in the *wit*, to confirme our delight in the *grace* of the ſame ſpeeches: But here is the deceitfulneſſe of our hearts, that our affection to the *wit* is farre more in ſenſe then to the *grace*, and that in affecting the wit of a Sermon, we feele our affection to the grace ſomething ſlaked and cooled. This is as if one who is welcome to a place, onely becauſe hee is in my company, and comes as my ſhadow, ſhould yet, after hee were receiued into the houſe for my ſake, cauſe my friend to thruſt me out of the doores, that hee may haue all the welcome, and kind entertainment alone.

## Chap. XXIV.

### *Of the deceit of our Affections in generall.*

Deceit of affections alone.

Hitherto wee haue ſpoken of that deceitfulneſſe of heart, which is *ioynly* in the minde, and affections: it remaineth now, that wee ſpeake of that deceitfulneſſe of the affections, *by themſelues*. Where firſt, we will ſpeake of their deceit in *generall*, and then ſecondly in *ſpecialls* of the deceit of ſome ſpeciall affections.

Generall, in their 1. Variablenes.

The deceit of the affections in generall, ſhewes it ſelfe in two things.

Firſt, In that they are of ſo variable and mutable a diſpoſition, that the face of the Heauens is not ſo diuers, nor the

the Sea, or weather, ſo inconſtant, nor the Camelion ſo changeable, as they. Nothing is there ſo vnſtayed, nothing ſo vncertaine; not only changed this day from yeſterday; but this houre, yea, this moment from the former. Hence that of *Salomon*: No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either hee loues or hates, by reaſon of this ficklenеſſe of our ſo eaſily alterable affections. Who would haue thought, that *Ammons* ſo hot affection to his Siſter, could euer haue beene cooled? Yet for all that, preſently after his luſt was ſatisfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes, that cryed *Hoſanna* to Chriſt, would after haue cryed ſo ſoone, *crucifie, crucifie?* Who would haue thought the Egyptians ſo deſirous of the Iſraelites departure, that they euen wooed them to bee gone, by giuing them their precious Iewels, ſhould yet within ſo few houres, on the ſudden runne after them, to recouer them againe into their hands as before: So for ioy and ſorrow wee may ſee the like varieties and changes. *Ionas* that to day is the onely merry man, while the gourd flouriſheth, to morrow when it periſheth, none ſo penſiue or perplexed as hee. Eccleſ. 9.1. interpreted.

This deceit of our affections is moſt dangerous in the matters of Religion; when we begin to waxe cold, hauing beene once zealous, and to eate vp that zeale of Gods houſe, which was wont to eate vp vs. Thus was it with *Epheſus*, charged by Chriſt with the loſſe of her firſt loue; Reuel. 2.4. and with the Galathians, that at the firſt were ſo feruent in their affections, that they could haue found in their hearts to haue plucked out their eyes for him, yet afterward were more readie to plucke out his eyes. Gal. 4.15. Thus alſo fared it with the Iewes, who at the firſt followed, and flocked after the Baptiſt, and reioyced in his light but yet *for a ſeaſon* onely: Iohn 5.35. *Iohn* quickly grew ſtale to them, and as our Sauiour inſinuates, no more accounted of then *a Reed ſhaken with the* Mat. 11.7.

*wind.* And would to God the caſe were not alike with many in theſe our dayes.

2. Corrupting of the Iudgement. 1. Tim. 2. 14.

The ſecond thing wherein our affections ſhew themſelues deceitfull, is the blinding and corrupting of our iudgement. Theſe are our *Eues*, that doe deceiue vs *Adam*, ſaith the Apoſtle, *was not deceiued*, that is, ſo much by his iudgement (though alſo by that to) as by his affection to his wife, which at length blinded his iudgement. True it is, our iudgements ſhould gouerne our affections, as *Adam* ſhould haue done *Eues*; yet thus it falleth out, that affection ouer-rules, and ouer-perſwades iudgement. We ſee how our affections to our Children, Kindred and ſpeciall Friends, doe often dazle our eyes, that wee maintaine error and wrong. As *Barnabas* may ſeeme to haue done againſt *Paul*, in his ſo ſtiffe ſtanding out againſt him in the caſe of *Marke*, who was his Kinſman, as appeares, *Coloſſ.* 4. 10. How often haue errours beene entertained becauſe of our affections to thoſe that bring and broach them? Hence that fetch of Heretikes, obſerued by *Tertullian*, firſt to *perſwade*, then to *teach*; firſt to worke vpon mens affections, and to gaine ſome intereſt in their hearts, then afterward to labour the vnderſtanding thus prepared, to woo the Miſtreſſe by the Maide: Whereas the truth contrarily doth perſwade by teaching, not teach by perſwading. Contrarily many wholſome truths haue beene diſtaſted, onely by reaſon of the preiudice which our naughtie affections haue conceiued againſt the Teachers; As in the example of *Ahab*, refuſing *Micaiahs* Propheſie. Againe, whats the reaſon, that ſo many wiſe and learned men in the Church of Rome haue beene, and ſtill are ſo groſſely ſeduced with ſuch ſoppiſh, and ſenſeleſſe errours? Euen this their owne affection to gaine and glorie, and thoſe other alluring gifts, which that Strumpet hath in her hand, which they cannot receiue vnleſſe they firſt take her poyſoned cup and drinke thereof. *Reward blindeth the*

*Prius ſuadere quam docere.*

*Veritas docendo ſuadet, non ſuadendo docet.*

Deut. 16. 19.

*eyes*

*eyes of the wiſe*; that is, our corrupt affection towards reward. When once the affection is ſet vpon gaine, then preſently gaine is godlineſſe; and if a thing bee gainfull, then though neuer ſo vile, it ſhall be coloured ouer, as good and lawfull. Our affections when they would haue a thing, ſharpen our wits and ſet them on worke to deuiſe arguments to ſerue their turne. But ſuſpect wee alwayes our iudgements (though they may ſeeme neuer ſo well fortified with reaſons) in thoſe caſes wherein our affections are intereſſed. Surely our affections will plead mightily, and deale craftily, rayſing vp fogges and miſts before our eyes, and ſetting falſe colours vpon things to deceiue vs. Looke how in a greene glaſſe all things ſeeme greene, and as to an aguiſh taſte all things bitter; ſo when the iudgement is diſtempered by affection, all things ſhall be iudged of according to the pleaſure of affection. Therefore *Peter* well ſayes of theſe corrupt luſts, that they *fight againſt the ſoule*; yea, euen the principall part thereof, the Vnderſtanding; by making it ſeruilely to frame it iudgement to their deſire. We ordinarily ſee the deceit of our affections innaturall things. Fathers thinke their owne children the wiſeſt, and the faireſt: So Louers their Loues. The Ape thinketh his owne Brats, though vgly and miſhapen, to be faire and beautifull. Aſſuredly theſe affections of ours, are no leſſe deceitfull in things ſpirituall. The vileſt deformities, if once they be affections darlings, ſhall be accounted comely ornaments. Let others ſay what they will. The affections haue taken captiue the vnderſtanding, and *Dalilah* hath lulled *Samſon* aſleepe. The belly hath no eares, nor yet no eyes. So much for the deceit of affections in generall. 1. Pet. 2. 11.

## CHAP. XXV.

### *Of the deceitfulneſſe of Loue, Anger, Ioy.*

Speciall.

NOw to come to the deceit of ſome particular affections. And firſt to begin with *Loue.*

1. Loue.

The deceit.

Firſt, The deceit of the affection of Loue is, when we thinke we loue mens perſons, as they are Gods Creatures in *Adam*, and his new Creatures in Chriſt, when yet indeed we loue not their *perſons*, but their Riches, Honours, reputation in the World, and ſuch like *adiuynts* of their perſons. In louing of our ſelues, we preferre our perſons before our goods, or ought elſe; as the Deuill obſerued, *Skin for skin, and all that a man hath will he giue for his life.* Now the Law is, *Thou ſhalt loue thy Neighbour as thy ſelfe:* And ſo we ſhould loue him and not his. But quite contrary is it with many of vs in the louing of others; We preferre their purſes and portions before their perſons. Whatſoeuer wee may perſwade our ſelues, the truth is, that wee loue ſpecially in them theſe outward things, and know them according to the fleſh. The diſcouerie of this deceit is in the change of eſtate.

The diſcouery thereof.

1.

Firſt, When riches are turned into Pouertie, Honour, into Ignominie; if then we leaue our friend, it is euident we loued not his perſon before: For that is ſtill the ſame, his Pietie, his parts are the ſame, that when he was rich, happily more. When the Corne is ſpent, the Rats leaue the Barne, and yet the Roome is the ſame: It was not then the Roome they loued. Here was the tryall of the ſinceritie of *Iohns* loue to our Sauiour, that he forſooke him not on the Croſſe, as his fellowes did. For indeede Chriſt was the ſame on the Croſſe, that in the Pulpit, in the Temple: Chriſt ſuffering, was the ſame, that hee was working Miracles.

racles. Thus was the deceitfull loue of many Profeſſors at *Rome* towards *Paul* diſcouered, in that they ſtood not to him when he was conuented before *Nero*. Herein alſo appeared ſome vnſoundneſſe in *Iobs* wife her loue, when ſhee began to loath him becauſe of his Boyles and Botches. If ſhe had loued his grace, *botchie Iob*, and *poore Iob* was as gracious, as *haile Iob*, and *rich Iob*. The like may be ſaid of their loue, who depending vpon him in his flouriſhing eſtate, afterward deſpiſed him in his fall. Iob 30.1.

Secondly, When alſo our eſtate is changed from worſe to a better, here alſo is a diſcouerie of deceitfull loue. For as in the former change vnſound loue wil turne into *hatred*, ſo in this into *enuy*. Here was the diſcouerie of *Sauls* falſe heart to *Dauid*, when ſeeming to loue him dearely and entirely before, he could not yet endure him, when hee ſaw him grow greater then himſelfe, and heard his *ten thouſands*, and but his *one thouſand*. And heere was a notable tryall of the ſinceritie of *Ionathans* loue to *Dauid*, when for all hee knew he was to bee preferred to the Kingdome, and the onely man to put him by that dignitie, yet ſtill hee continued conſtant in loue. Whereas, if he had loued him onely for outward reſpects, as becauſe of the ſimilitude of their diſpoſitions, that he was a man of a Martiall ſpirit, and not chiefly for his Pietie, hee could not but vpon this occaſion haue moſt bitterly hated him. This muſt teach vs in louing others, to examine our owne hearts, what it is wee loue in them; whether the Image of God, or the deceiueable ſhadowes of the World. And thoſe that haue much loue, and many Friends muſt learne wiſedome, not to take all for Friends that pretend affection. And becauſe the heart of man is thus deceitfull in loue, as in nothing more, it muſt teach vs in the multitude of greateſt and ſtrongeſt Friends to flie vnto God, and to make his loue our chiefeſt ſtayes: His loue I ſay, which is without deceit, without Repentance, without the

leaſt ſhadow of turning. For *whom hee once loues, hee loues to the end.* Mens loue is ſo often deceitfull, that we may iuſtly complaine with *Iob, My friends haue deceiued mee as a brooke*, and with the Church in the Lamentation; *My louers ſtand a farre off from me:* and with *Paul, all haue forſaken mee.* Leane not then on this broken ſtaffe. Secure not thy ſelfe, no not in the fauour of Princes, Truſt not in them, ſaith the Pſalmiſt, becauſe they are mortall, and their breath is in their noſtrils: Much more then may I ſay, truſt not in their loue becauſe their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may die before themſelues, they may ſuruiue their loue, breathing out their loue, before their breath. So much for *Loue.*

Ioh.13.1.

Iob.6.15. Lament.1.2.

2.Tim,14.16.

Pſal.146.4.

2.Anger. The Deceit.

The ſecond affection is *Anger* and hatred, an inueterate anger. The deceit is, when we thinke we hate mens ſinnes, when indeed it is their perſons, and that we are angrie for ſinne againſt God, when indeed it is for ſome iniurie done to our ſelues. For ſo it is, that Gods cauſe and our owne often meet together. And wherein we are wronged, therein alſo is God. Now hence by reaſon of this companie and concurrence of Gods cauſe and our owne, we are verie apt and readie to deceiue our ſelues; thinking our anger is directed againſt the diſhonour of God, whereas in truth, it hath reference onely to that which is but an appurtenance and hang-by thereto, namely, our, owne offence.

The diſcouerie therefore of this deceit is.

The diſcouery thereof.

Firſt, In the partition of Gods cauſe and our owne. Let vs marke how we are affected, either when God is diſhonoured without our iniurie, or we iniured without any great impeachment of Gods honour. Now if we can bee as hot as toſtes in our owne priuate iniuries, where Gods glorie is not called in queſtion, and yet as cold as Ice when moſt diſhonourable indignities are offered

to

to the Lord, without any touch of our ſelues; then it is euident, that in thoſe caſes, where Gods cauſe and our owne are ioyned together, our anger was onely for our owne, not for Gods. When our Seruants and children haue neglected their dutie to vs, there is iuſt cauſe of anger: For Gods Commandement is broken by them. But deceiue not thy ſelfe, when vnder this pretence thou letteſt looſe the bridle to thy rage; For how often haſt thou thy ſelfe failed farre more in thy dutie to God? How often haſt thou ſeene thy Children and Seruants diſhonour the Name of the Lord many wayes, and yet waſt neuer halfe ſo angrie. Here was the triall of *Moſes* his anger: When the people murmured, and when *Korah* rebelled againſt him, here was iuſt cauſe of anger; But here Gods cauſe and his owne were coupled. Let vs therefore marke *Moſes* his behauiour when they were ſingled. *Numb.* 12. *Aaron* and *Miriam* offer him a priuate iniurie: It is ſaid his meekeneſſe was ſuch that hee gaue them not a word. Againe, *Exod.* 32. the people had fallen to Idolatrie, and had made a Calfe, and *Aaron*, had his hand there in: Here Gods quarrell was ſeuered from his owne; And how caries he himſelfe here? He ſpares neither *Aaron*, nor the people, but in a godly fit of zeale takes on, breakes the two Tables in peeces, &c. A meeke lambe in his owne iniurie: A fierce lyon in Gods. Here was pure anger, free from guile and gall.

2. If our anger be properly againſt ſinne; then it will keepe vs from ſinning groſely in being angry. For what likelihood is there, that he is truely angry againſt ſinne, that commits a greater ſinne in his anger, then the ſinne whereat he is angrie. Thus many are angrie for ſmall offences, which indeede are ſinnes alſo againſt God: but in their anger they are ſo diſtempred that they breake out into curſing, raging, rayling, &c. which are farre greater ſinnes, then that wherewith they are diſcon- 2.

diſcontent. Here was *Dauids* anger againſt *Nabal* diſcouered to be faultie. He might happily perſwade himſelfe he had cauſe to bee offended; for *Nabals* churliſh vnthankefulneſſe was odious to God: Yet that was not it which angred *Dauid*. For then how came it to paſſe that his anger prouoked him to ſweare, to conceiue a bloudy purpoſe of murther? Grace begets not ſinne, but holds backe from ſinne. Grace is neuer a paire of bellowes, to blow vp in vs the fire of corruption, ſo as is often our anger. And therefore our anger then is, not of Grace, but of corruption.

3. Thirdly, holy anger, that is conceiued againſt ſinne, doth not any thing vnfit vs for duties we owe either God, or man; no not that man with whom we are angrie. As *Moſes* was angry with the Iſraelites, and chide them ſharpely, yet withall prayed for them heartily. As when our children, through their owne fault, haue got ſome ſickneſſe, for all our angry ſpeeches, wee goe to the Phyſition for them. Chriſt when hee was angry with the Phariſes, at the ſame time mourned for their ſinne. *Ionathan* was angry with his father for vowing *Dauids* death: yet his anger made him ſpeake nothing vnbeſeeming the dutie, either of a Sonne to his Father, or of a Subiect to his Soueraigne. Anger againſt ſinne is alwayes ioyned with loue of the ſinner. Sincere anger is a *louing* anger, a *deuout* anger. It fits a man for the duties of loue to men, of deuotion to God. This anger is a whetſtone to Prayer, and by helpe of it, thou ſhalt pray better then before. If then thine anger ſo diſguiſe thee, and put thee out of frame, that thou canſt not tell, either how to pray to God, or looke, or ſpeake louingly to man, not onely the perſon angring thee, but ſcarce any other it is a conuiction of the deceitfulneſſe of thy anger.

Mar. 3. 5.

3. Ioy. Double. 1. Deceit. Thirdly, Affection is *ioy*. In the which there is a double deceit. Firſt, When wee thinke we reioyce in Gods outward

ward benefits, onely as pledges of his loue, when indeede we reioyce more in the benefits themſelues, then in the benefactor.

Then diſcouery is, firſt, By our drooping, and deiection vnder the Croſſe. If it had beene Gods fauour onely wee had reioyced-in in our proſperitie, why then is the copy of our countenance changed? For Gods fauor is ſtill the ſame to his in affliction, which in proſperitie, haply greater. Diſcouerie. 1.

Secondly, by the effect of our ioy, which is the ſadding and grieuing of Gods ſpirit. Whence ariſeth a beaute lumpiſhneſſe, and vnwillingneſſe of Gods ſeruice. 2.

The ſecond deceit is, when we thinke we reioyce in the graces of Gods ſpirit in our brethren; for themſelues, when we reioyce in them onely as they are ſome way beneficiall to our ſelues; as in the matter of liberalitie. Here the triall is, to marke whether we reioyce as much in other grace, which are not ſo profitable to vs, or in the ſame graces, when it falls out that they are profitable to others, not to our ſelues. Excellently *Paul* to *Philemon. Wee haue great ioy in thy loue: For by thee Brother* (not my but) *the Saints bowels are refreſhed.* Many reioyce onely in that loue which refreſheth their owne bowels. Which is indeed to reioyce rather in their owne profit, then in the grace of God it ſelfe. For that loue which refreſheth other Saints bowels, and not mine, is loue, as well as that which refreſheth mine. If I reioyce in loue, becauſe it is loue, becauſe it is grace, I ſhall reioyce as well in the one, as in the other. Yea, and when this grace is beneficiall to vs, rather yet in his benefit whoſe it is, becauſe of the fruit furthering his owne reckoning, ſhall wee reioyce, then in our owne. 2. Deceit. Diſcouerie. Phil. v. 7. Phil. 4. 17.

CHAP.

## Chap. XXVI.

*Of the deceitfulneſſe of our ſorrow, Deſire, and confidence.*

4. Sorrow, Deceit two-fold.

IV. AFfection is *ſorrow*. Where there is a twofold deceit. Firſt, when *worldly ſorrow* ſhrouds itſelfe vnder the countenance of *Godly vexation*, of *humiliation*. Come to many in their afflictions, and reproue them for their carnall ſorrow, and their anſwer is readie, when Gods hand is gone out againſt vs for our ſinnes, ſhould we not be humbled? yes, for your ſinne: But loe the deceitfulneſſe of your heart, It is the puniſhment that grieues you, not the ſinne, the Chirurgions plaiſter, not thine owne ſore. You grieue not at the puniſhment, becauſe of the ſinne deſeruing it: but at the ſinne, becauſe of the puniſhment following it.

Diſcouerie. 1.

The diſcouerie of this deceit, is

Firſt, when, vpon the ceaſing of the puniſhment, we are cheered preſently, though ſtill both the guilt, and filth of our ſin ſticke in our conſcience. Like as the fooliſh boy is glad, when the ſmarting plaiſter is off, though his ſore ſtill remaine vnhealed. Whereas, if it were the ſinne that grieued vs, our griefe, together with our ſinne, ſhould outlaſt the puniſhment. But if once we haue any eaſe of our puniſhment, wee giue ouer our ſorrowing forthwith. Which ſhewes that with thoſe Iewes, wee mourne onely for our corne and oyle, &c.

Hoſ. 7. 14. 2.

The ſecond diſcouerie is, by the propertie of godly ſorrow, which is to make a man freſh, and nimble in his ſpirits for prayer and other good duties. Whereas worldly ſorrow lies heauie, like lead, vpon a mans heart, and will

will make a man ſleepe ſooner, then pray; as in *Ionas* ſleeping in the middeſt of a terrible tempeſt, which droue euen the prophane Mariners to prayer; and in the Diſciples, who being poſſeſſed with worldly ſorrow, were neither able to watch one houre with Chriſt prayer, not fit to heare that doctrine which Chriſt otherwiſe was ready to haue taught them, For ſo our Sauiour told them - *I haue many things to ſay vnto you: but you are not able to heare them*; namely, becauſe their ſpirits were dulled, and deaded, with worldly ſorrow. Which euen in this ſence alſo, may be ſaid to cauſe death; though yet the oppoſition of life, which the Apoſtle maketh in that place, 2 *Cor.* 7. ſeemes to reſtraine the ſence to ſpirituall death. But it is true that worldly ſorrow cauſeth euen this naturall death. Whereas godly ſorrow procures a good conſcience, which is the verie health of the bones, a continuall feaſt. Euen in the verie act of mourning is a mans heart light and cheerefull. If then we finde our ſenſes quickned, our ſpirits reuiued by our ſorrow, ſo that we feele it to giue wings to our prayers, which before lay groueling on the ground, then haue wee an argument it is ſound and good. For godly ſorrow is alwayes mixed with, nay indeed proceeds from, faith; which, in the apprehenſion of mercie, yeelds matter of ioy, to allay the bitterneſſe of our teares. But if wee haue no hearts to pray, if our ſorrow make vs ſpiritually, both dumbe, that wee cannot ſpeake to GOD, and deafe, that wee cannot, with thoſe Iſraelites, heare GOD ſpeaking to vs; then haue wee cauſe to ſuſpect our ſorrow, as vnſound, and deceitfull.

Iohn.16.12.

2 Cor.7.10.

Exod.6.9.

The ſecond deceit of our ſorrow, when our owne priuate ſortow is couered with the title of ſorrow for the publique euils of the Church, where wee liue. Vſually it falleth out, that euerie one of vs in particular are intereſted in the publike calamities of the ſtate where we liue, and ſo are

2.

Doe not many mourne in the aduerſitie of the Goſpell, becauſe they mourne for

their owne aduerſitie? Oh great corruption of our hearts! O bottomleſſe pit of hypocriſie! *Greenh.* in Pſal 119. Verſ. 139.

are pinched with the ſenſe of their ſmart. Hence many deceitfully imagine, they are grieued for the publique euils, when indeed it is no otherwiſe for the publique, then as they touch them in particular.

Here the diſcouerie is.

Diſcouerie. 1.

First, in the ſeparation of our owne cauſe from the Churches. As when, it going ill with the Church, it goes well with vs in particular. If then wee can diſtaſte our owne priuate felicities, and call them *Icabods*, as that good woman did her ſonne, when the Arke was captiued; if then we are as penſiue, as if we our ſelues in our owne perſons ſuſtained that which the Church doth, then it is an argument our griefe is ſincere. As in *Nehemiah*, whom his owne eaſe, and great grace and authoritie in the Kings Court could nothing cheere, or comfort, in the common calamities of the Church of God.

1 Sam 4.21.

2.

Secondly, when beſides the common euils of the Church, we ſuffer ſome perſonall afflictions, that concerne vs ſolely. If our griefe be truly for the Churches euils, then, in this caſe, the ſenſe of griefe for the publique euils will blunt the edge of our priuate ſorrow. As in two diſeaſes of the body, the ſtone, and the gout, when they meet together, the griefe of the ſtone, becauſe it is the greater, doth take away all ſenſe of the gout, becauſe it is the leſſe: ſo here, in a godly minde, the griefe for our owne priuate, is drowned in the greater griefe for the Churches publique diſtreſſes. But if it be quite contrarie with vs, that we cannot feele the Churches miſerie, we are ſo affected with the ſenſe of our owne, this is more then a preſumption, that when the Churches afflictions were our owne, wee mourned then for them, onely as our owne, and not as the Churches; making the name of the Church onely a vizour, and imitating *Polus*, that vnder the repreſentation of anothers griefe, truely and heartily lamented the death of his owne ſonne.

Fiftly,

Fiftly, Affection is *Desire*. In the which also is a double deceit. 5. Desire. Deceit. 2.

First, when our *vnnaturall* desires are cloaked with the name of *naturall*. Though mens desires are infinite and insatiable, yet for all this vsually they deceiue themselues with this, that they desire onely a competencie, neither powertie, nor riches, but onely *Agurs* conuenient portion. Now competencie is that, which will not onely serue *nature*, but that also which is fit for our *estate* and *calling*. And so that which is but competent for one estate and calling, and say a Magistrate, is superfluitie for another, as say a priuate man. Well then, let vs see whether it be so vsually with our desires, as they pretend, that they confine themselues within the bounds of mediocritie and competencie. The triall will be this, if, when they haue that which is competent, they then rest contented. For there are three desires; The desire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *Grace* with lesse: but *corruption* is insatiable. If then there be no hog with our desires, but when they haue got that which themselues, at first, would set downe as a matter of competencie, yet they still are like the crauing horse-leaches, that cry *Gine, giue*, it is an argument, it is the desire of *corruption*, not of *nature*, not of *grace*. Naturall thirst is discerned from aguish by this, that the naturall will bee quenched with a draught, but the other is further prouoked by drinking. So, when men shall say, I desire onely a sufficiencie, if I had but so much, I should bee well apayd then, and yet, when they haue that, couet more greedily then euer before, this is an Ague, a Dropsie, a disease; no naturall, no kindly thirst. But here, this deceit of our desires is so much the harder to bee discouered, in that it is not so easie to define in euerie thing that which is competent. And so vnder the couer of competencie we quickly fall into the snare of pleasure and excesse. This Saint Austen

Discouerie.

*Desideria naturalia finita sunt; ex falsa opinione nascentia vbi desinant non habent. Nullus enim terminus ipsi est.* Sen.

*Auſten* excellently deſcribes in the deſire of meats and drinkes, and by like proportion we may apply it to the deſire of any other thing. *While*, ſaith he, *feeling the trou-* "*ble of want*, I make towards the quiet of fulneſſe, in the "verie paſſage from the one to the other, there lies in "wait for me the ſnare of concupiſcence. And whereas "our health is the cauſe of our eating and drinking, here a "certaine dangerous pleaſure ioynes it ſelfe as a hand-"maid, and yet for the moſt part labours to goe before, "that it may ſeeme to be done for her ſake, whether I ſay "I doe, or would doe for my healths ſake. But there is "not the ſame meaſure of both. For that which is enough "for health, is too little for delight. And it is often vncer-"taine, whether the need of my body craue more, or the "voluptuous deceit of my appetite. At this vncertaintie "my vnhappie ſoule reioyceth, as at the matter of her ex-"cuſe and defence, being glad that it doth not appeare "what is ſufficient for health, that ſo vnder the pretence "of health ſhe may ſhadow her intemperancie.

*Sub velamine neceſſitatis incidi in laqueos voluptatis.* Bernard. *Confeſſ.* 10.31. *Sed dum ad quietem ſatietatis ex indigentiæ moleſtia tranſeo, in ipſo tranſitu mihi inſidiatur laqueus concupiſcentiæ. Et ſæpe incertum vtrum adhuc neceſſaria corporis cura ſubſidium petat, an voluptuaria cupiditatis fallacia miniſterium ſuppetat. Ad hoc incertum hilareſcit infœlix anima, &c. Vt obtentu ſalutis obumbret negotium voluptatis.* Acts 8.19.1,2.

Secondly, Deceit is, when our *carnall* & worldly deſires are accounted of vs as *ſpirituall*. This deceit falleth out in this caſe, when in one and the ſelfe ſame thing which we deſire, there is matter fit to giue contentment to both theſe deſires. As in *Simon Magus* his deſire of the gifts Apoſtolicall; beſides the excellencie of the gifts themſelues, fit matter for a holy deſire, there was alſo profit and glorie that might enſue, fit matter to prouoke the carnall deſire. *Simon* would ſeeme to be deuout and holy, and to deſire the gifts for themſelues, for that worthy reckoning he had of them; But *Peter* ſmelt out the cloſe deceit that lurked in his heart, and ſaw that it was a fleſhly deſire looking toward lucre. So the Apoſtle ſaith, *Hee that deſireth the office of a Biſhop, deſireth a worthy worke:* Yet that deſire which many haue of it, how deceitfull is it? The worke deſired is worthy: the deſire thereof in many

1 Tim. 3.2.

many is moſt baſe and vnworthy: For though there be fit matter in this office to kindle a holy and ſpirituall deſire; namely, the beautie of the office it ſelfe, Gods glorie, and mans ſaluation, ſhining in the verie face thereof; yet withall there is ſome matter to ſtirre vp a crooked and couetous deſire, namely, the hope of gaine in a fat Benefice. Here a couetous *Balaam* will hide his baſe deſire of the reward of the office, with a pretence, of a ſpirituall deſire of the office it ſelfe. Such is the deceit of thoſe that buy liuings vnder this pretence, that they deſire to exerciſe their gifts, which otherwiſe, the iniquitie of the times being ſuch, they cannot haue the vſe of. So alſo in the matter of marriage, this deceit is verie vſuall. The partie affected hath pietie matchable both to perſon and portion, and yet both theſe in good meaſure to: Here one too much wedded to the world, or to the fleſh, will cloake his affection to portion or perſon, with a pretence of affection to pietie; as though that had the preheminence in ſwaying of his deſires; where haply, if the heart bee truely ſearched, the contrarie will appeare.

The diſcouerie of this deceit is, when the matter that ſhould ſatisfie the carnall deſire being taken away, there onely remaineth the inuiter and inciter of the ſpirituall and holy. For if then we deſire not as feruently as before, we may iuſtly feare fraud in our deſires. Here *cooled* deſires are *craftie, decaying, deceiuing, flinching, falſe.* Diſcouerie.

Sixtly, Affection is *Confidence.* Where the deceit is, to thinke wee truſt in God; when indeed wee truſt onely in the meanes. The deceit is, both when wee haue the meanes, and when wee want them. The deceit of both is diſcouered by our behauiour towards God in the preſence of the meanes. For if then wee giue ouer praying to God, or abate of our feruencie in ſuing and ſeeking to him for his helpe, wee may well doubt of our confidence. For if we doe truly relye on God, as on him who 6. Confidence. The Deceit. And Diſcouerie.

is ſufficient without meanes, and without whom euen the moſt ſufficient meanes are altogether inſufficient, why then doe we begin ſo to ſecure our ſelues, and lay aſide all feare, when once wee are fenced with the meanes? Againe, hauing beene ſo confident and comfortable in the enioyment of the meanes, if afterward in the time of danger, when the meanes faile vs, we loſe this confidence, and ſhew our ſelues faint and heartleſſe cowards; this alſo is another conuiction of deceit in our confidence. So both theſe wayes is our confidence found out to bee deceitfull, both by exceſſe of ſpirit in peace, and by want of ſpirit in trouble.

The like deceits might bee ſhewed in diuers other affections. But the worke growing bigger then I thought it would, I forbeare. So much then ſhall ſuffice to haue ſpoken concerning the deceitfulneſſe of the affections; as alſo concerning the whole doctrine of the deceitfulneſſe of the heart.

## CHAP. XXVII.

*Of the greatneſſe of the hearts deceitfulneſſe, and of the cauſe of her deceitfulneſſe.*

Illuſtrations of the hearts deceitfulneſſe.

HAuing thus ſpoken of the deceitfulneſſe of mans heart, it remaineth that now wee ſhould ſpeake of thoſe three illuſtrations, which in the beginning we noted the Prophet vſed to ſet it forth by.

1. The greatneſſe of it,

The firſt, is from the greatneſſe of this deceitfulneſſe. It is deceitfull, ſayes the Prophet, *Aboue all things*. Aboue all things? what, aboue Satan that old Serpent? The meaning is not, that our hearts haue more craft than Satan, who is an old trained Souldier, and his Crafts-maſter in this

this Art, we being but Punies, and as of yeſterday vnto him, who is of many thouſand yeeres ſtanding: but that that deceit which is in our hearts, in regard of vs, and the dangerous conſequences thereof to vs, is greater then that in Satan.

Firſt, as to murder ones ſelfe is a greater matter then to murder another, though he doe not vſe the like crueltie in ſtabbing, and wounding of himſelfe, which is often vſed in the killing of others: So alſo, to deceiue ones ſelfe (which is alſo a ſpirituall kinde of murder) is a greater deceit then to deceiue another. And ſo in this ſenſe the deceitfulneſſe of our hearts may be ſayd to be aboue Satans, becauſe it deceiueth *it ſelfe*, though Satan in his deceits be farre more cunning and wily.

Secondly, this amplifieth the deceit, when the perſon deceiuing is our familiar friend, one in whom wee repoſe ſpeciall confidence. See *Pſal.* 55. 12, 13. So is it here. Satan is nothing ſo neere vs as our owne hearts, that are parts of our ſelues. Satan is without vs, and if wee reſiſt him by faith, he flieth from vs; but our hearts are within vs, and though wee reſiſt neuer ſo much, yet this deceiuer ſtill ſticketh cloſe vnto vs: So that Satan ſometimes leaues vs for a ſeaſon, and we are not troubled with him, of his deceits. But our owne hearts, they neuer leaue vs, they dog and follow vs at all times, in all places, vpon all occaſions, ſtill ready furniſhed with deceit, to beguile vs. Luke 4. 13.

Thirdly, our owne hearts can deceiue vs of themſelues without Satan; Satan cannot without our hearts. And therefore in regard of vs, our owne hearts deceitfulneſſe is farre the greater, as that which giueth Satan all his aduantage againſt vs. He could not deceiue our Sauiour, becauſe there was no deceit in our Sauiours heart.

*The Vſe.* This muſt teach vs to account of our ſelues, as of our chiefeſt enemies wee are to contend with in this ſpirituall conflict. The Apoſtle ſtirres vp to watchfulneſſe

and circumſpection, by ſetting before vs the ſtrength of
Epheſ.6.12. the Deuill, as being Powers and Principalities, farre ſtronger then fleſh and bloud: But there by *fleſh and bloud* the Apoſtle meaneth, not ſo much the *corruption*, as the *weakneſſe* of our nature. As if hee ſhould haue ſayd, Wee haue not onely to conflict with weake fraile men, like our ſelues, that are but fleſh and bloud; but with farre more powerfull and puiſſant Aduerſaries, namely the Deuils. For the corruption of our hearts is our greateſt aduerſary; this corrupt heart of ours is deceitfull aboue all things: euen Satan himſelfe in ſome ſort, as we haue ſhewed. And therefore we muſt bend our forces againſt our ſelues, as well as againſt Satan. Yea, the way indeed to ouercome
*Ita taue tibi vt caueas teipſum.* Satan, is firſt to ouercome our ſelues: and we muſt ſo take heed to our ſelues, of other enemies, that we muſt alſo take heed of our ſelues, as enemies. A thing worth the noting it is, that the inceſtuous perſon deliuered vp to Satan, did
1 Cor.5.5. yet repent, and come out of Satans power: But men
2 Cor.2.6,7. once deliuered to themſelues, the luſts and deceits of their owne hearts, are branded out of the Scripture, as
Rom.1.24. men in a moſt fearefull and deſperate caſe. Therefore *Paul*
Pſal.81.12. in his owne perſon deſcribing the ſpirituall fight, and the aduerſarie a Chriſtian is ſpecially to encounter with, ſingles out the body of ſinne, this naughtie fleſh. *I fight not*,
1 Cor.9.29. ſaith the Apoſtle, *as beating the aire*, and ſeeing no aduerſarie, but I ſee my aduerſarie, and ſtrike at him: And who may this Aduerſarie be? He tels vs in the next words; *I beat downe my body*, that is, not this outward man, but the body of ſinne, the maſſe of corruption, both in the ſoule and in the bodie.

2. The cauſe of it. The *ſecond Illuſtration* is from the cauſe of this deceitfulneſſe; namely, the wickednesſe of our hearts. The heart, ſaith the Prophet, is deceitfull aboue all things, and *euill*; in this latter clauſe ſhewing the cauſe of that ſpoken in the former.

Here

Here two things are to be cleered. Firſt, what this illneſſe of the heart is. Secondly, how it is a cauſe of the hearts deceitfulneſſe.

For the firſt; The heart is euill, { 1. *Totally.* 2. *Originally.*

Firſt, It is *totally* euill, and that two wayes: Firſt, the *whole ſoule* is in euill: And ſecondly, *whole euill* is in the ſoule.

Firſt, the whole ſoule is euill: this gall of bitterneſſe hath imbittered, this leauen hath ſowred, this leproſie hath infected, not this part, or that, but the whole and euerie part. Euen from the vnderſtanding, as it were the crowne of the head, to the affections, as it were the ſoales of the feet, there is no thing but boyles and botches. Whereof read a moſt liuely deſcription, *Ezech*, 16. In our Vnderſtanding there is a verie ſea of ignorance, vncapable it is of things ſpirituall, and yet wiſe and wittie in wickedneſſe. The Conſcience is full of blinde feares, terrours, and torments; or elſe ſeared and ſenceleſſe. The Memorie ſlipperie and wateriſh, to receiue and retaine any good impreſſions; but of a marble firmneſſe to hold faſt that which is euill. The will plyable and obſequious to the Deuill; in his hands as wax, but ſtiffe and hard as clay in Gods. The affections alſo are wholly diſordred, peruerſly ſetting themſelues vpon wrong obiects: in ſtead of bathing themſelues in the ſweet fountaines of liuing waters, they ſwiniſhly lye tumbling in filthy and mierie puddles. If in the eye there bee a beame of wickedneſſe: O then the great ſtack that is in the heart! And if the tongue but the inſtrument of the heart, be ſuch a world of wickedneſſe, an vnruly euill; what then is the heart? The whole frame of our hearts is continually euill. O the rout and rabble of filthy and impure thoughts that lurk in this dungeon! The temple it was once of the Holy Ghoſt; but now, as it fareth with many materiall temples; which as it

*Sic trabes in oculo ſtrues in corde.*

is reported through couetouſneſſe of Incloſers: are become ſtables for Horſes: ſo this glorious Temple is become a ſtinking Stye, and Stable of vncleane Spirits, a Cage of vncleane Birds, a Den of Theeues, a Receptacle of all manner of pollution.

Secondly, All euill, the whole bodie of ſinne, that is, the ſeeds and ſpawnes euen of the vileſt corruptions are in the heart of man. Naturally the beſt of vs haue an inclinableneſſe euen to the moſt odious and lothſome ſinnes. As in that Chaos at firſt Creation there were the ſeeds of all the creatures, Fire, Ayre, Water, Heauen, Earth; ſo in mans heart of all ſins. Vpon which let but the Spirit of Satan moue, as once the Spirit of God vpon the Chaos, and with the warmth of his temptations heate it, and no leſſe vgly monſters will proceed out of our hearts, then did once goodly creatures out of that Chaos. Hence it was that thoſe things which *Dauid* ſpake of certaine vile notorious wicked ſinners, that their *throate was an open Sepulchre, the gall of Aſpes was vnder their tongue, &c.* are applyed by Saint *Paul* to euery mothers child of vs: For there is neuer a barrell better Herring; But as the holy Prouerbe is, *As in water face anſwereth to face, ſo doth the heart of man to man.* The image of our face in the water is no more like our face it ſelfe, then our heart is like the heart euen of the vileſt Monſter that euer was. And when we ſee ſuch Monſters in them, as in Looking-glaſſes, we may ſee our ſelues, and the diſpoſition of our owne ſoules. And thus wee ſee how the heart is totally euill.

Prou. 27. 19.

Secondly, It is alſo originally euill. Euill did not begin firſt to pollute thy hand, thy eye, thy eare or any of thy outward parts, but it began with thy heart, to ſeate and neſtle it ſelfe there, and from thence to diffuſe and ſcatter it poyſon into the externall members. *Out of the heart*, ſaith our Sauiour, *come murthers, adulteries, thefts, blaſphemies*, and ſuch like ſtuffe; euen as the Riuers out of the Sea.

Mat. 15. 19.

This

This is the fountaine, from whence all the ſtreames of corruption flow: this is the wombe, in which all theſe Monſters are conceiued: this is the ſhell, in which theſe Cockatrices are hatched. Thus we ſee how we are to vnderſtand this doctrine of the hearts deceitfulneſſe.

*The Vſe.* Firſt, Againſt the Papiſts, that doe ſomething leſſen this wickednesſe, and will haue ſome relikes of goodneſſe to remaine, ſome freedome of will to apply it ſelfe to good.

Secondly, To teach vs all true humiliation in the ſight of our owne naturall deformitie. No outward ornaments ſhould ſo lift vs vp, as our outward filthineſſe ſhould take vs downe. Art thou troubled with pride? I can preſcribe thee no better remedie, then to looke vpon the face of thy heart, in the glaſſe of the Word. For there thou ſhalt ſee thy ſelfe ſuch an vgly, naſtie, forlorne miſhapen creature, that thou canſt not chuſe but grow out of loue with thy ſelfe. It is thy ignorance that maketh thee ſo proud. If thou kneweſt thy ſelfe what thou wert, and haddeſt eyes to ſee this ſinkehole, and what a deale of baggage paſſeth daily through it, thou wouldeſt be aſhamed of thy ſelfe. God is a God of pure eyes, and cannot take any pleaſure in euill: And wilt thou then take any pleaſure in thy ſelfe, being euill, and nought but euill, yea, beeing but a very ſtinking dung-hill of euill? Whatſoeuer thy out-ſide may bee, bee it neuer ſo faire, thy inſide is naught; thou art but like one of the Egyptian Temples, very glorious and beautifull without, but enter in, and nothing to bee ſeene, but a Serpent, or ſome ſuch venemous creature. Such litters and ſwarmes are there in our hearts, of vaine, vile, baſe, filthy, and diſhonourable thoughts, affections, deſires. Very *thorow-faires* are they for Satans impure ſuggeſtions to walke vp and downe in; in regard of murtherous and malitious thoughts, very *Slaughter-houſes*; in regard of vncleane luſts very *Stewes* and *Brothel-houſes*; in regard

of the heate of boyling concupiſcence, very *Hot-houſes*,
Hoſea 7.4. and as the Prophet ſpeaketh, like a *Bakers Ouen*. Shall any now bragge of his owne good nature, or crake with the Phariſee, that he is not ſo bad as other men, hee is no Extortioner, or Oppreſſour, &c. Yes, thou blinde and boaſting Phariſee, thou haſt the ſeedes of Extortion and Oppreſſion in thee, yea, and of all other ſinnes beſides. And theſe would breake forth in thee, did not God, by his wiſe and powerfull prouidence, reſtraine thy corruption. By nature, the beſt, the mildeſt, and meekeſt man is a very Tyger and Lion. And wouldeſt thou account that Lion to be of a better nature then his fellowes, who therefore does no hurt as they doe, becauſe he is not looſe as they are, but chained vp? Where Gods renewing Grace hath not changed our nature, it is onely the powerfull reſtraint of his Prouidence which keepeth men from the very outrage of villanie. Shall wee then bee proud, becauſe wee are free from thoſe offences, into which others breake forth, and thinke wee are made of ſome better mould? Nay, our nature is as vntoward, and as deeply poyſoned with rebellion as theirs. Therefore rather ſhould wee bee humbled in ſeeing them. For, as was ſhewed, in them wee may ſee our ſelues what wee are. Peraduenture thou haſt ſome good parts of Wit, Memorie, &c. to commend thee. Yet for all theſe, thy heart is euill, yea, without a ſpirituall change, ſo much the worſe, by how much thoſe parts are the better. Euen as the more fruitfull the ſoile is, ſo much the more will it abound with Thiſtles, vnleſſe it bee tilled.

1. Gor. 3. 20. expounded. And *the Lord knoweth the thoughts of the wiſe*, [that is, ſuch as excell in naturall gifts, that are the choiſeſt & picked men, euen the very flowre of the reſt,] *that they are vaine*.

Thirdly, Heere Parents, and all they who ſtand charged with the education of youth, muſt remember their dutie. The heart of man in generall, the heart of all Mankind, is ſtrangely, and ſtrongly wicked. Euen in the heart of a young childe,

childe, as *Salomon* ſayes, there is a *bundle*, and packe, of folly laid vp. And as *Moſes* ſayes, the thoughts of mans heart are euill, euen from his child-hood. This corruption then of nature muſt be ſubdued betimes, elſe it wil grow to that head, that it will bee incurable. Looke what skill, and dexteritie is required to tame a wild beaſt, which had need bee gone about very early, whiles it is but a little Whelpe, the ſame, nay, farre greater, is required to tame and meeken this wild, this woluiſh, and lioniſh nature of ours, that it may become tractable to Gods hand. Pro.22.15. Gen.9.21.

Fourthly, This ſerues to take away the excuſe which is ſo rife in the mouthes of many, that when they ſweare, ſpeake vainly, or doe otherwiſe amiſſe, yet they haue as good hearts as the beſt. What is the reaſon then they haue ſo bad tongues? *Out of the abundance of the heart the mouth ſpeaketh.* When I ſee the ſmoake comming out of the top of the Chimney, ſure I am there is ſome fire on the hearth. When the flouds of corruption come guſhing out at thy eyes, eares, hands, mouth, there muſt needes bee a fountaine within thy heart. For it is the heart that is originally euill. And therefore excellently *Salomon*, hauing deſcribed the wickednesſe of ſome mens eyes, mouthes, feete, hands, at laſt, giuing the reaſon thereof, ſayes, *Lewd things are in thy heart.* And in another place, hauing ſaid, *the thoughts of the wicked are abomination to the Lord*, he addeth by way of oppoſition, *but the words of the pure are pleaſant.* The oppoſition ſeemed rather to require that hee ſhould haue ſaid, *But the thoughts*; But by this kinde of oppoſition *Salomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a cleane heart, when thou haſt a foule mouth. Pro.6.12,13,14 Prou.15.28.

Fiftly, This teacheth vs a right method in the practice of repentance. That muſt firſt bee reformed, which was firſt deformed. Now as wee haue ſhewed the heart is ori-

originally euill, that is the treaſurie and ſtore-houſe of wickedneſſe: Therefore the firſt thing in repentance, muſt bee the rinſing and cleanſing of the heart. If ſinne had begunne in thy outward man, then ſhould thy reformation alſo; But *Eues* heart was poyſoned before her eye. And therefore I doe not ſo well like their aduiſe, that wiſh men in repentance to begin with outward abſtinence from ſinne, as the eaſier, and ſo by degrees to come to the inward mortification of it. He were an vnskilfull Phyſician, that when the head-ach is cauſed by the diſtemperature of the ſtomacke, would apply outward remedies to the head, before he had purged the ſtomacke, where lyes the matter that feeds the diſeaſe. The heart, as our Sauiour teacheth, is an euill treaſurie, ſurcharged with the ſuperfluities of all wickedneſſe, and hence flowes the corruption, and hath a continuall eruption in the outward man; So that it is impoſſible the the outward man, or actions thereof ſhould be reformed, as long as the heart remaynes vnpurged. Things in themſelues good, comming yet from an vncleane heart, are naught. Therefore *Salomon* excellently ſayes, that not onely the *pride* of wicked mens eyes, and hearts, but euen their very *plowing*, that is, whatſoeuer they doe in things lawfull, as eating, drinking, ſleeping, yea, in the ſeruice of God, is *ſinne*. Liſten we then rather to the Prophets counſell, *O Ieruſalem waſh thine heart*, and to the Apoſtles, *Clenſe your hearts you ſinners*. Let none thinke they are reformed enough when they haue brought their outward man to ſome ciuill conformitie, their hearts yet inwardly ſwelling againe, till they are readie to burſt, with abundance of euill and noyſome luſts. No, the heart, as it is the fountaine of this *naturall* life, and as at firſt it was the fountaine of a *ſinfull* life; ſo alſo muſt it bee the fountaine of a *ſpirituall* life; that as in the motion of the *primum mobile* in the Heauens, all the inferiour Spheres are moued together with it: ſo here, the heart being ſpiritually moued by

Prou. 21. 4. opened.

Ier. 4. 14.

Iames 4.

by the Holy Ghoſt, in the worke of conuerſion, all our outward parts may moue together with it; euery one of them receiuing from it, as from a good treaſurie, their ſeuerall portions of goodneſſe, *Mat.12.Prou.4.*

So much for the firſt point, what this wickedneſſe is. The ſecond is, that this wickedneſſe of the heart is the cauſe of this deceitfulneſſe: which is the meaning of the Prophets coniunction of wickedneſſe with deceitfulneſſe in this place. For this propertie of deceitfulneſſe is by the Apoſtle giuen to ſinne: and ſo our hearts come to bee deceitfull, as they are defiled with ſinne. For ſinne blinds the mind, and ſo makes it eaſie to be deceiued, and to miſtake. We ſee how eaſily blind *Iſaacke* miſtooke the younger ſonne for the elder. As eaſily are our blind hearts deceiued, miſtaking the motions of the fleſh for the ſpirit, ſuggeſtions of Satan, for the voyce of the Holy Ghoſt, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as ſinne is more or leſſe in the heart, ſo is deceit. The moſt godly men, by reaſon they are not wholly free from ſinne, haue alſo experience of this deceitfulneſſe: But the deceitfulneſſe of wicked mens hearts is farre greater, by reaſon that ſinne in them is farre greater, euen in his full ſtrength and vigour; but in the godly ſinne is as it were wounded in the head, and crazed in the braine, and ſo leſſe able to deceiue. The Scripture cals ſinne in the godly, the *old man*: Now old men that are readie to dote for age, are twice children, and haue no great ſtore of craft. Heb.3.13.

This muſt teach vs, as we deſire in the profeſſion of Religion, not to be deceiued by our owne hearts, ſo to purge, to rinſe, and renew them daily by repentance, not ſuffering the leaſt ſinne to be harboured there. For if we haue an euill heart affecting and nouriſhing but any one ſinne, this heart will deceiue vs in the end, whatſoeuer bee our profeſſion of Religion. *Iudas* may bee an example for vs: His heart was an euill heart, a couetous heart, euen in the grea- *Vſe 1.*

greateſt heate of his following Chriſt, and preaching the Word. Therefore alſo it proued a deceitfull heart, and at laſt betrayed him into the hands of that fearefull ſinne of betraying his Maſter.

Neither is there any other reaſon why thoſe forward and feruent ones, in the Parable of the ſtonie ground fell away, but the want of a *good and honeſt heart*, which onely they that are figured by the laſt kinde of ground haue. For as an honeſt man will not deceiue another, with whom, ſo neither will an honeſt heart deceiue the man himſelfe in whom it is. This was the reaſon why *Pharaoh* and other, their fits of godlineſſe did not laſt; becauſe there was no true change of their naughtie and corrupt hearts. Remember we then the Apoſtles warning, *Take heed leaſt there be in you an euill heart, to depart away from the liuing God.* Where there is an vnſound heart, there will bee Apoſtaſie in the end, whatſoeuer ſhewes bee made. For an euill heart is alwayes a deceitfull heart. Heb. 3. 12.

Againe, this muſt further teach vs not to truſt them, in whom we doe diſcerne an euill and vnſound heart, let their outward ſhewes bee neuer ſo glorious. For an euill heart will deceiue the man himſelfe in whom it is, much more will it deceiue others. How now can any man ſafely repoſe any confidence in an vnregenerate friend or ſeruant, whoſe hearts are euill and vnrenewed, though otherwiſe neuer ſo ciuilly honeſt? What aſſurance can I haue of him, that hath none of himſelfe? Or how ſhould I thinke hee would not deceiue me, who in the end muſt needs deceiue himſelfe.

CHAP.

## CHAP. XXVIII.

*Of the vnſearchableneſſe of the heart, and of ſixe notes to diſcouer it.*

OF the two former illuſtrations of the hearts deceitfulneſſe, the *greatneſſe* of it, that it is *deceitfull aboue all things*, and the *cauſe* of it, that it is *wicked*, wee haue ſpoken: The third illuſtration followes, which is from the *vnſearchableneſſe* of it. *Who can know it?* that is, few or none can know, not onely others; but not their owne heatts. 3. The vnſearchabeneſſe of it. Where yet,

*Obiect.* This may ſeeme to bee againſt that of the Apoſtle; *No man knoweth what is in man, ſaue God, and the ſpirit of man.* *Anſw.* Man knoweth his inward thoughts, purpoſes, and deſires, but the frame and diſpoſition of his heart he knowes not, nor yet alwayes the qualities of thoſe thoughts, whither they tend, what ſecret deceit lies and lurkes in them. He thinkes that lawfull, which is indeede vnlawfull. Therefore *Dauid* cryed out, *Who knoweth the errours of his life?* As it fareth with the eye, which ſeeing other things, ſee, not it ſelfe, nor the face wherein it ſtandeth, ſo is it with our hearts, knowing other things, yet ignorant of themſelues, ſtrangers at home: Wee know not what we are in preſent, much leſſe what we ſhall be here after, in triall and temptation. So that that which *Salomon* ſpeaketh of Kings hearts; *The heauens in height, and the earth in deepeneſſe, and the Kings heart, can no man find out*, in regard of their ſecret proiects and deſignes, is true alſo of all our hearts in regard of their ſecret wickedneſſe. Men think indeed that they know themſelues well enough. And it is growne into a Prouerbiall kind of ſpeech, I know it as well as my ſelfe. Whereas in truth there is nothing

1. Cor. 2. 11.

Phil. 19.

Prou. 25. 3.

thing wherein we are more ignorant. An euident argument whereof is that pride and ſelfe pleaſing, that naturally is in vs all. If thou haddeſt once ſeene what an vgly and deformed face thy heart hath, if thou kneweſt what horrible filthineſſe and corruption were encloſed in thy heart, this would humble and abaſe thee, both before God and man, this would bring thee quite out of heart, and conceit with thy ſelfe, and make thee according to the Apoſtles precept,

Phil. 2. *thinke thy ſelfe worſe then any other.* But alas, how ſwell we in a conceit of our owne excellencie? How ſtretch wee out our plumes? How deſpiſe we others in regard of our ſelues? When yet if wee throughly ſaw the cloſe corruptions of our owne hearts, we ſhould thinke the worſt better then our ſelues, Yea, in our very prayers, ſpeaking to God, how farre are wee from the true humbling, bowing, and proſtrating our ſpirits before the Lord? Whereas if wee ſaw and felt our pouertie and miſerie, wee ſhould ſpeake to God, as the poore beggerly wretch doth to the

Prou. 18. 23. rich man. *The poore man,* ſaith *Salomon, ſpeaketh ſupplications.* When a man comes abroad with his face full of ſpots, it is a ſigne that he knowes not of them, that he did not vſe the Looking-glaſſe before hee came out: A farre more certaine ſigne it is, that as yet we haue not in the Law ſeene the faces of our hearts, when we can ſo boldly and impudently come both into God and mans preſence,

Iob. 41. 5. 6. with groſſe corruptions vnwaſhen out. When *Iob* ſaw in Gods glorie as in a glaſſe, his owne corruption, how was he preſently meekned? Then he layes the hand on the mouth, abhorres himſelfe in duſt and aſhes, and vilifies himſelfe to the full. *Peter* alſo vpon like occaſion cries

Luke 8. 5, 6. out, *Depart Lord from me, I am a ſinfull man.* According to our humilitie is our knowledge of our ſelues. The more we ſee our corruption, the greater will be our humilitie. When *Paul* ſaw the filthie pudle of concupiſcence that was in him, then was hee throughly taken downe indeed.

Before

Before he ſeemed to be aliue to himſelfe, but this ſo gaſtly a ſight of the filthy viſage of his owne heart, as at his firſt conuerſion it almoſt ſtrucke him dead, ſo long after it made him crie out, *I am carnall: Miſerable man that I am.* Our great pride therefore argues great ignorance, our little humilitie, but little knowledge of our owne hearts.

*The vſe.* Firſt, let vs not beare out our ſelues too much vpon any mans iudgement. For if we know not our ſelues, and ſo may be deceiued in our ſelues, much leſſe then can others know vs, and ſo, farre more eaſily may they bee deceiued in vs. *I iudge not my ſelfe*, ſaith the Apoſtle, *for though I know nothing by my ſelfe, yet am I not thereby iuſtified.* He that iudgeth mee is the Lord, who is greater then our hearts. Euen the beſt haue many ſecret faults, which they ſpie not, and therefore haue neede to pray: *Lord cleanſe vs from our ſecret ſinnes.* Though our owne hearts condemne vs not, yet may we not pleaſe our ſelues therein, but ſtill dread we the ſecret deceit of our hearts, ſo vaſt gulfes, that the bottome can hardly bee ſounded. As *Socrates* in reading a Booke gaue this cenſure; thoſe things which I vnderſtand, are good; ſo alſo, I thinke, are thoſe things I vnderſtand not: ſo in iudging of our hearts, contrarily; that which I haue found out, and do diſcerne in my heart is exceeding ill; ſo I thinke is that alſo which as yet I do not diſcerne. By that little we haue alreadie found out, ſhould we iudge of the reſt. 1. Cor 4.4.

Secondly, Here is comfort for Gods children, who ſeeing their owne corruptions, as exceedingly caſt downe, and affrighted with ſo fearefull a ſight. But wee muſt learne to diſtinguiſh betweene corruption *ſeene*, and the *ſeeing* of corruption. The corruption which we ſee, offereth matter of diſcomfort; but the ſeeing of corruption yeeldeth great comfort. For here the Prophet telleth vs, that no man can know it, namely, of himſelfe, and by the light

light of his owne reaſon onely. An argument therefore that God hath annointed thy eyes with ſpirituall eye-ſalue, is, when he hath thus enabled thee to ſee thy owne corruption. Comfort thy ſelfe then in thy worke of Gods mercie, and aſſure thy ſelfe that that God who hath giuen thee to ſee, will giue thee alſo in time, to ſuddue thy ſeene and diſliked corruptions.

Thirdly, This muſt teach vs to trauell with our owne hearts, in bringing them to a ſight of their owne corruptions. If we be admoniſhed of ſome man, with whom wee conuerſe, that he is falſe and hollow, how will we labour to finde him out, and deteſt him? The Scriptures hath giuen vs warning of our owne hearts, that they are deepe and deceitfull beyond all meaſure: Doth it not then ſtand vs in hand to labour to finde out this deceit, and wickednesſe? What a ſhame is this, that man who flyes vp into the heauens, and deſcends downe into the deepes, and knowes all other things, ſhould yet onely not know himſelfe? That he ſhould dig into the belly of the earth for gold and ſiluer, and ſhould not dig into his owne heart to purge out the droſſe which hath corrupted all that gold which grew there at the firſt?

Here none may diſcourage himſelfe with theſe words, *Who can know it?* For they argue not an vtter impoſſibilitie, but an exceeding difficultie. Which ſhould ſharpen our deſires and endeauours, for the getting of this knowledge.

For firſt, there are certaine diſcoueries, whereby euen others may come to the knowledge of our hearts in ſome meaſure. And ſecondly, in the Word of God there are infallible Notes, whereby examining our hearts, wee our ſelues may know them, when others cannot ſo well.

Meanes of diſcouerie.

For the firſt. There are ſixe more eſpeciall meanes of triall, and diſcouery of our hearts.

Firſt,

First, is the *reuelation of Gods word*, whether the Law or Goſpell. For whereas corruption lay a ſleepe in vs before, the ſound of the word awakens and inrages it. *When I would haue healed Iſrael*; namely, by the admonitions and rebukes of the word, *then the iniquitie of Ephraim was diſcouered*, ſaith the Prophet. Before the Law came, *Paul* felt ſinne more quiet, as if it had beene dead: but ſayes he, *when the Law came, then ſinne reuiued.* The like our Sauiour ſhewes of the Goſpell, that when it comes, it ſets men together by the eares, onely becauſe it worketh vpon their corruption, which being by this meanes exaſperated, ſhewes it ſelfe.

1. Diſcouerie, by the Word.

Hoſe 7.1.

Rom 7.9.
Luke 12.51.

Secondly is *affliction*, both priuate and perſonall, as alſo publique in the perſecution of the Church. The Sea, when it is calm weather, is as ſtill and quiet as any riuer: but let the winds once riſe, and you ſhall ſee a difference: Then you ſhall ſee nothing but raging and ſtorming, and foming out myre and dyrt. In peace wicked mens corruptions lye hid, then they will carie themſelues to God and man more moderately: but let God lay affliction on them, and then as Sathan falſely charged *Iob*, ſee if they will not ſpit the verie poyſon of their blaſphemie in the face of God, himſelfe. Yea, the regenerate man himſelfe would hardly thinke there were ſo much infidelitie, impatiencie, frowardneſſe, rebellion, faint-heartedneſſe, loue of the world, and ſuch like corruptions, as he ſhall find and feele by experience in the day of affliction. Therefore doth *Iames* call afflictions temptations, becauſe they ſerue to trie vs what is in vs, and to diſcouer the hidden corruption of our hearts. As *Moſes* telleth the Iſraelites, God therefore humbled them with want, to proue them, and to know what was in them, that is, to make knowne. Here was the triall of *Abrahams* found heart, when God laide that croſſe vpon him, that grieuous commandement of killing his onely Sonne with his owne hands; *Now I*

2. Diſcouerie, by Affliction.

Iames 1.3.

Deut. 8.2.

know, ſaith God, *Thou feareſt me*, that is, as *Auſten* expounds it: Now I haue made it knowne: For God is ſaid to know, when hee makes vs to know: and in ſuch ſpeeches, he tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we ſay a *ioyfull day* and *ſad weather*, onely becauſe of the effects in vs. For did not God know before that *Abraham* feared him? Yes well enough. But *Abraham* did not know it before ſo clearely and certainely; For by meanes of this tryall hee came to know himſelfe. For vſually man thinketh he can doe that which indeede he cannot. And contrarily: It is then as if God ſhould haue ſaid: Now haue I made the World and thine owne conſcience know thou feareſt me: Now I haue giuen thee a thorow tryall of the integritie of thine owne heart. Here alſo was the trial of *Iobs* good hart, Though in his proſperity he had triall of it by his many good works, wherin he was as rich as in his other riches, yet we ſee how ſlanderouſly the Diuell impeached it as mercenarie, *Doth Iob ſerue God for nought?* Therefore that he might haue a more thorow proofe of his integritie, al his outward proſperity was taken from him. And then how meeke, how patient was he? No murmuring, no grudging, but *the Lord hath giuen and taken, bleſſed be his name.* He did not then ſay (as *Chryſoſtome* excellently notes,) How ſhal the poore do, that were wont to be clothed with the fleece, and to be fed with the fleſh of my Cattle? If not for my ſake, yet for ſuch poore ones, my flockes might haue beene ſpared. And ſo *Iobs* graces ſhined more gloriouſly whē his houſes were ouerthrowne, then when the doores of them were ſet open for the poore to enter it; when his flocks were ſtollen from him, then when the poore were ſuſtained by them: For then he ſhewed loue to men, but now hee ſhewed a more ſpeciall kind of loue and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancie of the fencers bodies, when they

*In Pſal 44. Dicit ſibi innoteſcere quod facit tibi innoteſcere: Opus ſuum tibi dicit, non cognitionem ſuam. Dicimus plerumque lætus dies quando ſerenus eſt, numquid ipſe dies gaudet? ſed gaudentem dicimus, quia gaudentes nos facit. Sic & deus cognoſcere dicitur quando cognoſcentes nos facit. Dicit ad* Abr. *Nunc cognoui: Antea non cognouerat? ſed ipſe* Abr. *antea non cognouit, quia ipſa tentatione ipſe ſibi innotuit, plerumque enim putat homo ſe poſſe, quod non poteſt, &c. Hom. 1. ad pop. Ant.*

they were naked, then when their cloathes were on: ſo may we then beſt iudge of our ſelues, when God hath ſtript vs ſtarke naked of all the garments of our outward glorie and proſperitie.

But a farre more excellent tryall are the common afflictions of the Church in perſecution. For as the Apoſtle ſpeaketh of hereſies, ſo is it true alſo of perſecutions, that they *muſt needes be, that the approued may bee made knowne.* To this purpoſe excellent is the ſpeech of olde *Simeon* to the Virgine; *That Child is appointed for a ſigne, to be ſpoken againſt, that the thoughts of many hearts may be opened.* Therfore Chriſt muſt be contradicted, and oppoſed by the high Prieſts and Gouernours of the people, that ſo the hidden hypocriſie of thoſe which before followed him, and cried *Oſanna*, might bee detected, as alſo thoſe their peruerſe and vnſound thoughts of cleauing to Chriſt, if he had proued a temporal King, and had brought temporall felicitie. Loe then a knife to open the hearts belly, the knife of perſecution. Here was the tryall of *Nichodemus*, and *Ioſeph* of *Arimathea*, with whom it fared in their affections to Chriſt, as with *Ioſeph* ſonne of *Iacob*, in his affection to his brethren: When he ſaw them in anguiſh and diſtreſſe, then he could conceale his affection no longer, but cried out, *I am Ioſeph your brother*: For *a brother*, ſaith *Salomon*, *is borne for aduerſitie*; namely, then to diſcouer his affection, if hee haue any. So when theſe two ſaw the vniuſt and cruell dealings of the Prieſts with Chriſt their elder brother, then though before they were but cloſe Diſciples, and one could hardly tell what to make of them, yet then they manifeſted themſelues; then their loue, their zeale, and heartie affection to Chriſt brake forth. For as *Salomon* diſcouered the true mother from the falſe, by taking a ſword to cut the Child in two: ſo doe perſecutours diſcouer true Children of the Church from falſe, when by the ſword of perſecution, they ſtrike

1 Cor. 11. 19.

Luke 2. 34.

Pro. 17. 17.

at their Mother. O there be many of vs in theſe dayes of peace, that make great ſhewes: When the Fanne comes it ſhall appeare whether we be chaffe or wheate. The houſe built on the ſand carries as good a ſhow as the houſe built on the rocke, and in a cleare Sun-ſhine day glifters as gallantly; but the windes and tempeſts when they are vp, will quickly ſhew the difference. When a Seruing-man followes two men walking together, wee cannot tell who is his Maſter, till they part: ſo when the Goſpell, and outward proſperitie goe together, it is hard to iudge whether of them we follow, till God make a ſeparation of them by perſecution. A Wolfe may faine himſelfe to be a ſheepe by wearing a ſheepes skinne; but let his fleece bee ſhorne, it will neuer grow againe, and thereby he will eaſily be diſcouered to be no true ſheepe: for the true ſheeps wooll will grow againe after ſhearing: And ſo will Chriſts ſheepe, after they haue beene ſhorne by perſecution. So a Parrot can counterfeit mans voyce; but let it be beaten, and then it will fall to it owne naturall voyce.

Now as by affliction we may iudge of our hearts for the time *preſent*, what they *are*, ſo alſo for the time *to come*, what they *will be*. For *impatience* in *preſent aduerſitie*, argues there will be *inſolencie* in *future proſperitie*; and ſo diſcouers that *deceit* whereof we ſpeake; namely, that if we were in a more plentifull and richer eſtate, wee would be better, then now we are.

Chap. 10.

3. Diſcouerie, by Proſperity.

Thirdly, *Triall* is by proſperitie, nothing inferiour to the former by *aduerſitie*: For as ſome like Snailes puſh out their hornes till they be touched: ſo others with *Ionathan* follow chaſe well, till thee come where honey is. Nay, many there are whom affliction hath not detected, that peace and proſperitie hath. The Parabell of the Sunne and the Winde is knowne. Some of thoſe in *Queene Maries* dayes who kept their garments of faith and good conſcience faſt on, for all the ſhaking of the boyſterous windes,

windes which then raged moſt fiercely, yet afterward by the flattering raies of that ſweet ſun-ſhine which followed, were tiſed to vnbutton themſelues, & throw off their coates, at leaſt, to weare them more looſely: How chaſte was *Dauid* in his afflictions? If an hundred *Bathſhebaes* had then met him in the wilderneſſe, he would not much haue beene moued. But wee know afterward, when hee was at reſt in his Kingdome, how fearefully hee was foyled. So that, that which once thoſe women ſang of *Saul* and *Dauid*, by way of ioy and congratulation, may we as truely ſing of theſe two trials, by way of mourning and lamentation. Aduerſitie hath ſlaine his thouſands, Proſperitie tenne thouſands. Theſe two of all others are the forceſt trials, and haue greateſt force of detecting; eſpecially, when they come both together, as in the three children; who at once were tried, both by the ſweetneſſe of the muſicke, to enchant their ſenſes, and by the terrour of the fire to affright and aſtoniſh their hearts. And ſo haue many holy Martyres beene tryed both wayes, both by the threatnings, and by the faire and large promiſes of their aduerſaries. Contrarie to that God gaue in charge to *Laban*, to ſpeake neither *euill* nor *good* to *Iacob*, that is, neither by flattery, nor force to go about to bring him backe againe. And this argueth notable ſoundneſſe indeed, when in both theſe trials together, wee can acquit our ſelues. As in the Baptiſt: neither ouercome with *Herods* Priſon, nor with the peoples conceiting of him to be the *Meſſiah*. In *Paul* and *Barnabas* alſo, ſtanding out both againſt the prepoſterous affection, of the *Licaonians*, when they would haue Deified them, and againſt thier diueliſh rage, when they would haue ſtoned them. In *Daniel* likewiſe, whom neither the *Lions* denne, nor the Kings fauours and honours could any whit corrupt. Good gold put it into the fire, and there it will bee purged and refined: into the water, and there likewiſe it will

Dan. 3. 5, 6.

Gen. 31. 24.

will ſhine brighter. So a good man, when hee is in the furnace of affliction, there hee will leaue much of his droſſe behinde him: and when hee flouriſheth in outward bleſſings, they, together with his inward graces, ſhall be as a iewell hung vpon a golden earering; he will verifie *Salomons* Prouerbe, *The crowne of wiſe men is their riches.* But the vnſound Chriſtian is like to clay. It will quickly be ſcorched, and dried vp in the fire; and it will ſoone melt away and bee diſſolued in water. As affliction would diſcouer his infidelitie, diſtruſt in God, impatience, rebellion, &c. So a proſperous and flouriſhing eſtate will bewray his pride, inſolencie, contempt of, and crueltie againſt his poore brethren, beſides his wantonneſſe, voluptuouſneſſe, vncleanneſſe; all which lay ſmothered in affliction like as poyſon doth in the Snake, while hee is benummed with cold: Let a man handle a Snake then, and hee ſhall not feele his ſting: ſo one would thinke it were a harmeleſſe creature: but bring him to the fire, and then touch him when hee is well warmed, and thou ſhalt know hee hath a ſting. So oftentimes many corruptions, as crueltie, ambition, luxurie, are as it were benummed, and frozen in men with the cold of pouertie, obſcuritie, and other ſuch like pinching croſſes. Their wickedneſſe, is an vnfolded, and implicate wickedneſſe, like ſome peſtilent fruit in the bud, or bird in the ſhell. But let the heate, the warmth, the ſun-ſhine of honour, riches, authoritie, once open a way to their wickedneſſe, and furniſh them with meanes and occaſions of doing wickedly, and then they will vnfold their naughtineſſe at large, and fully ſhew themſelues what they are. What an humble man was *Saul* before he was King, and in the firſt beginnings of his Kingdome? But afterwards being confirmed in his Kingdome, what a Tyrant proued he? Therefore, it is ſaid that *Saul* raigned but two yeares, becauſe after the two firſt,

*Multorum quia imbecilla ſunt, latent vitia non minus auſura cum illis vires ſuæ placuerint, quam illa quæ cum felicitas aparuit. Inſtrumẽta illis explicandæ nequitiæ deſunt: ſic tuto ſerpens, etiam peſtifera, tractatur dum riget frigore: non deſunt illi venena ſed torpens Multorum crudelitas, ambitio, luxuria, vt paria peſſimis audeat, fortunæ fauore deficitur. Eadem velle eos cognoſces, da poſſe, quantum volunt.* Sen. *Epiſt.* 42. 1. Sam. 13, 1.

first yeeres, though hee held the gouernement still in his hands, his deceitfull heart vvas discouered, and hee did no longer raigne, but tyrannize. So vvas it vvith *Nero* also, for the first fiue yeeres, vvhom rule and domination discouered to be a verie monster of nature. So truly it is said, that in place of rule and gouernement, a man may quickely shew himselfe vvhat he is. Strong drinke trieth the braine; and hard meate the stomacke. When vvee cannot drinke of the vvine of outward felicitie, but vvee grow drunken and giddy-headed, and begin to play reakes, it is a signe vve haue vveake braines. When vve know not how to *digest* our felicitie, but it causeth a kind of vvindinesse, a rising and svvelling of pride and ambition in our mindes, this argueth exceeding great imbecillitie; And surely, thus it is vvith most. They are of such a disposition, that being asked vvhat they vvould be, if they had aboundance of riches and honours, they might truely returne that answere, *Tell mee if thou wert a Lyon, what wouldest thou bee:* vvhich in effect is as much as to say, that they vvould be as cruell as the Lyon. This is an euident discouerie of a corrupt heart. Now as the enioyment, so also the possibilitie and hope of enioying these outward profits and pleasures, is no small tryall. Many can no sooner heare sweet vvords and flattering promises of preferment and promotion, as it vvere the melodie of *Nebuchadnezzars* instruments, but ouercome therewith, they presently fall downe, and vvorship the Babylonish Idoll. *Demas*, though he had continued a vvhile in suffering vvith *Paul*, yet vvhen the vvorld, like a strumpet, presented her selfe in all her glorie to his eye, bewitched vvith her beautie, hee left *Paul* and the hopes of the vvorld to come, and *imbraced this present world*. *Moses* contrarily, though he might easily haue aduanced himselfe, being the adopted sonne of the King of Ægypts daughter, yet hee relinquished all his hopes in the

*Magistratus iudicat virum.*

τὸν ὄλβον κατοπέψαι. Pind.

*Sepe rogare soles qualis sim Prisce futurus, si fiam locuples, &c, Dic mihi si fias tu Leo, qualis eris.* Mart.

2. Tim. 4.

Court, and forſooke all his poſſibilities of preferment, and claue to the afflicted Churche of God. Among the manie grieuous trials of thoſe Worthies in the Old Teſtament, it is worth the marking, how the Apoſtle hath ioyned together the triall by the offer of proſperitie, with the ſoarcſt trials of perſecution. *They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword,* Loe how the Apoſtle rankes the tempting and alluring words of the aduerſaries, promiſing the Martyrs if they would recant, aboundance of theſe earthly things, among their bloudie and boyſterous deedes, how hee yoakes their tying tongues, with their terrifying ſtones, ſawes, ſwords. If then in ſuch a caſe wee can ſay with *Daniel, O King, keepe thy gifts to thy ſelfe:* and with the Fig-tree and Oliue, *ſhall I leaue my ſweetneſſe, my fatneſſe, to raigne?* If for the conſcience of the truth, wee can neglect profered profits, the tryall is as ſound, as if wee had endured the torturs of the racke.

Heb.11.37.

Dan.6.17. Iudg.9.11.

IV. Triall is by the *inequalitie of carriage.* It is hard for an hypocrite ſo to carrie himſelfe, but at ſometimes or other, hee ſhall doe or ſpeake ſomething, which in no ſort can ſtand or conſort with his ſhewes of godlineſſe. Though luſt, couetouſneſſe, and other of his ſinnes are neuer ſo cloſely couched within in his heart, and he make faire ſemblance of a chaſte and contented minde, yet hee will bee blurting out now and then, ſome words or other, which may yeeld ſhrewd ſuſpitions and preſumptions of his vnſoundneſſe, or elſe his verie geſtures and countenance vvill bewray him. For euen out of theſe ſmaller things greater may be gathered. As the verball lie, or lye of the mouth is diſcouered by the diſagreement of the liers mouth with it ſelfe, vvhence vvee ſay, lyars had neede haue good memories leaſt the latter part of their tale be contrarie to the former, ſo alſo is the reall

4. Diſcouerie, Inequalitie of carriage. *Libidinoſum qui ſua callidè vitia teget interdum turpis ſermo demonſtrat, & auaritiam latentem intrinſecus paruulæ rei cupido ſignificat. Minoribus enim maiora monſtrantur, vultuque & oculis diſſimulari non poteſt conſcientia, dum luxuriоſa & laſciuia mens lucet in facie, & ſecreta cordis nutu corporis ac geſtibus indicantur.* Hier. *ſup.* Ezech. *l.3.ca.9.*

reall lye, the lye which the hypocrite telleth in ſome of the actions of his life, carrying a ſhew of godlineſſe, by the diſagreement of his life with it ſelfe. For doe but compare one action with another, one part of his life with another, his carriage here with his carriage there, and you ſhall ſee they agree like Harpe and Harrow. Thus was *Simon Magus* diſcouered; *Philip* tooke him for a good Chriſtian, becauſe of his Baptiſme, profeſsion, hearing, &c. But all theſe were afterward proued to bee lyes, becauſe of the contradiction of thoſe words; Here is money for the gifts of the Holy Ghoſt. Theſe things doe not well agree; to be Baptiſed, to profeſſe, to ioyne ones ſelfe with the Church, and to deſire ſpirituall Graces for lucres ſake. After then *Peter* had once heard thoſe words come from him, he ſmelt him out preſently; Away, thy heart is not vpright: *Thou art ſtill in the gall of bitterneſſe,* Thus many in ſome companies are holy, in conuerſing with their betters carrie themſelues well; but in other companies, or conuerſing with their equals or inferiours, are nothing the ſame men. Some, among ſtrangers, by their ſpeeches and carriage, for the time, purchaſe a good opinion, who yet palpably lay themſelues open among ſuch where they are dayly conuerſant. This then is a ſure proofe of a ſound heart, when wee walke with ſo euen a foote, that howſoeuer it cannot be but we muſt haue experience of humane frailtie, yet we neuer breake out into ſuch wicked and wilfull courſes of falſhood, vniuſtice, or ſuch like, which doe giue the lye to all our former profeſsion and practiſe, becauſe they cannot ſtand in any ſort with the truth of Religion. Nay, rather in our particular actions we ſo carrie our ſelues, that one action may bee as it were a Commentarie to interpret the ſinceritie of the other, in caſe there might be occaſion to doubt thereof. As *Chryſoſtome* noteth in thoſe Miniſters that ſupplicated to Iudges for thoſe that had offered diſgrace to the Emper-

Acts 8. 20.

*Hom. 17. ad pop. Ant.*

Emperours Statues. When the Iudges ſeemed more difficults then they vſed great libertie and boldneſſe of ſpeech, and ſpake roundly to them, but when once they, became flexible, and yeelded to their requeſt, then they fell downe and kiſſed their knees and hands abundantly, ſhewing both true courage and boldneſſe, and true meekeneſſe and mildeneſſe. Here both their actions were as a Commentarie each to other. Did any man doubt of their libertie of ſpeech, whether it were not malapart ſaucineſſe and preſumption? Their humilitie in kiſsing the Iudges knees, was enough to free it from that ſuſpition. Againe, might their humbling of themſelues at the Magiſtrates feete, ſeeme to ſauour of too baſe and ſeruile a ſpirit? Their former truely miniſteriall boldneſſe ſufficiently alſo acquited them of this imputation. Thus when there is ſo ſweete a proportion, and godly a harmonie betwixt our actions, that they are ſo farre from confuting or confounding one another, that they anſwere one for another, iuſtifie and approue one another. This is a good tryall of our vprightneſſe indeede.

5. Diſcouerie, remoouall of our chiefeſt ſtayes in godlineſſe. Exod.32.1. 2,Chron.14.17

Fifthly, is when thoſe are taken away which are our chiefeſt props and ſtaies to vphold vs in godlineſſe; If then we, wholly, or in part, goe backe, it argueth vnſoundneſſe. Thus were the Iſraelites detected by *Moſes* his abſence in the Mount: For then they fell to Idolatrie. So *Ioaſh* was a good King as long *Iehoiada* liued; but after his death he ſhewed himſelfe what he was. So alſo the Iſraelites, while God continued a good Iudge among them, were in ſome good order: yet *when the Iudge was dead, they returned, and did worſe then their Fathers.* And ſo all the time of *Ioſhuaes* gouernement, and the good Elders that ſuruiued *Ioſhua*, they kept themſelues within ſome compaſſe. But together with them dyed all the Iſraelites goodneſſe; *Another generation aroſe, which knew not the Lord:* So ſtrangely were they changed. And ſo

Iudg.2.18,19. & 8,9,10.

We

we ſee it is in many places from whence the powerfull Miniſterie hath departed; how many that before ſeemed verie religious, haue then growne looſe and licentious? Children of good hope, vnder good Parents and Gouernours, haue afterward proued moſt vngracious and vngodly wretches. Sober and modeſt Maids, vnder the ſtraighter gouernment of Parents, comming vnder the milder gouernment of Husbands, haue proued but bad wiues: And good wiues, during the watchfull eye of the carefull and conſcionable Husband, haue proued afterward but wilde and wanton Widdowes. So many, remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behinde them all their religion and ciuilitie, and growne openly prophane and diſſolute. Here then will be a good triall of our ſoundneſſe, if in the abſence and loſſe of our Gouernours, we ſtill continue the ſame that in their preſence, performing that which *Paul* wiſheth the Philippians, namely, that whether hee came among them, or were abſent from them, yet they would ſtill hold out in their good courſes. Phil.1.27.

Sixtly, Trials are fit occaſions to prouoke, and as it were taps to giue a vent to corruption. Many are inwardly full of corruption, but they ſhew it not, onely for want of occaſion. As a full veſſell, vnleſſe it be tapped, cannot ſend forth the liquour it hath within. And this aſſuredly is a notable triall of the ſoundneſſe, and diſcouerie of the vnſoundneſſe of our hearts. Nothing for a man to be chaſte, when no prouocation to vncleanneſſe; to be temperate at a leane and poore table, where he cannot otherwiſe chuſe. Here is the triall of chaſtitie, when with *Lot* wee can bee chaſte in *Sodome*; of temperancie, when with *Timothy* we can liue temperately in *Aſia*, among the luxurious Epheſians. Here was the triall of *Iosephs* chaſtitie, that though the occaſion were offered by his owne Miſtreſſe to doe the deed, in ſuch ſecrecie and ſecuritie, yet the feare of God

6. Diſcouerie, fitneſſe of occaſions to prouoke corruption.

1 Tim.5.23.

Gen.39.7,8.

1 Sam. 24. 7. God ouer-ruled him, Here was the triall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet he ſpared his life. Many ſeeme to be meeke and moderate men, while they are well dealt with. But let ſome iniurie be offered them, and the contrarie will appeare. And indeed there is no triall of meekneſſe and patience, till we be prouoked by iniuries. It is no triall of fidelitie in a ſeruant not to filch, when his Maſters eye is on him; but when opportunitie ſerues his turne to play the theefe, when hee could purſe his Maſters money without his knowledge, then to be faithfull, is true faithfulneſſe indeed. Thus the ſoundneſſe of euerie vertue is made manifeſt. For that wee are indeed, which wee are in temptation. By this meanes was ſome vnſoundneſſe

2 Chro. 32. 31. detected in *Ezekiah*, when in his triall by the Babyloniſh Embaſſadours preſence, the Lord left him, *to try him*, ſaith the Prophet, *and to* (know) *all that was in his heart*. The heart then may know it ſelfe, if it obſerue how it carries it

Iudg. 3. 4. ſelfe in temptation. So it is ſayd, the Lord ſuffered the Canaanites to remaine among his owne people, to proue them whether they would obey his Commandements.

VII. Diſcouerie, by Affections. Matth. 6. 21. Seuenthly, Triall is by our Affections: For vpon what our heart is ſet, that is our treaſure. Our great ioy when things goe currant with vs in the world, according to our hearts deſire, and ſmall ioy in things ſpirituall, ſhew plainely what kinde of hearts wee haue to God-ward:

Pſal. 4. Whereas *Dauid*, becauſe he had made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their aboundance of corne and oyle. Our fretting likewiſe and grieuing at the loſſe of theſe outward things, is an argument of our voluptuouſneſſe, and loue of earthly delights, and ſhewes plainely that wee haue layd vp our

Iob 1. 21. treaſure on earth. Whereas *Iob*, becauſe hee had made God his portion, could be quiet at the loſſe of all at one blow. So our great anger for ſmall injuries done to our ſelues,

ſelues, and ſtill patience in the greater wrongs done to God, ſhewes what is the account we make of Gods glorie. Here was a notable triall of *Dauids* ſinceritie; who was as a man deafe and dumbe, and wholly ſenſeleſſe at *Shimeis* priuate reproaches of his owne perſon; but not ſo at *Goliahs* publike reuilings of God and his Church: There how full of life and ſpirit, and holy impatience did he ſhew himſelfe to be? The like might be ſhewed in our other affections. Of them then take we thorow notice, if we will rightly iudge of our owne hearts. Doeſt thou feele that Chriſt is the greateſt ioy, ſinne thy greateſt ſorrow, that when thou canſt not feele the preſence of the ſpirit in thy heart, thou goeſt mourning, notwithſtanding all other comforts? aſſuredly as the holy Martyr ſaid; *If thou wert not a wedding childe, thou couldeſt neuer ſo heartily mourne for the abſence of the Bridegroome.* But alas, if we examine our ſelues by this note, how much imperfection ſhall we diſcouer in our ſelues? How ſtrong are our affections both of ioy and griefe, in things earthly? How weake in things ſpirituall? Who findeth that he mourneth for his ſinnes, as for the loſſe of his firſt borne? *Dauid* at *Abſaloms* death could cry out in *naturall* ſorrow, *O Abſalom, Abſalom, would to God I had died for thee:* But not at *Uriahs* death, in *godly* ſorrow, *O Vriah, Vriah, would to God I had died for thee.* And ſo much for theſe ſeuen meanes of the diſcouerie of our hearts.

2 Sam. 16. 10.
2 Sam. 17. 26.
Zach. 12. 10.
2 Sam. 18. 33.

CHAP.

## Chap. XXIX.

*Of certaine notes which the Word of God giueth of an vpright heart.*

Two marks to try the hearts ſinceritie, as

AFter this diſcouerie by the meanes, wee muſt lay our hearts to the rule of the Word, and examine them by thoſe notes which there are giuen of an vpright and ſincere heart. And thoſe are many: I will name onely fiue.

1. Humilitie.

Firſt, a ſincere heart is an *humble* heart. An hypocriticall heart is alwayes proud, and vaine-glorious: As in the Phariſees, *Matth. 6.* And therefore our Sauiour ſayd to them, *How can ye beleeue, when ye ſeeke glorie one of another?* And ſo in *Simon Magus* ſeeking his owne praiſe and profit, in the deſire of the Apoſtolicall gifts: Whom therefore *Peter* told, that his heart was not vpright before God. In *Iehu* likewiſe we may diſcerne the ſame ſpirit, when hee ſayd to *Ionadab, Is thy heart vpright, as mine?* preferring himſelfe before *Ionadab*: Whereas ſinceritie is alwayes better conceited of another, and verie fearefull and ſuſpitious of it ſelfe. And ſo it will make a Chriſtian when he ſees another, ſpecially a *Ionadab*, to ſay to himſelfe, Is my heart vpright, ſo as is his? Againe, *Come*, ſayes he, *and ſee what zeale I haue for the Lord of hoſts*. Yea, but ſincere zeale deſires not to be ſeene of any, ſaue him who ſeeth in ſecret. The Phariſees deſire to bee ſeene of men, becauſe they ſeeke the praiſe of men. Their lampes will not burne without this oyle. Wind-mills they are, which will not turne about to doe any good ſeruice, without the winde of mens praiſes. Hence it is, that they haue little zeale in prayer, vnleſſe it be in publike, that ſo oſtentation and vaine-glorie may warme their hearts. As

Iohn 5. 44. Acts 8, 18.

2 King. 10. 16.

in

in faſting once it fared with one, that in the Monaſterie could faſt whole dayes together with eaſe, but in the deſart he could not hold out vntill noone, but his belly would craue preſently. Whereof when he demanded the reaſon, this anſwer was returned him, that in the Monaſterie the praiſe of men was in ſtead of meat to him, hee fed there vpon it, which ſuſtenance failing him in the deſart, his faſting ſtrength alſo failed. But vnto ſinceritie, her verie obedience it ſelfe is meat and drinke, *Iohn* 4. 34. In other workes, the worker muſt haue meat, or elſe hee will not hold out in his worke; But vnto ſinceritie, her verie *works* is her *meat*. Hypocriſie, which is ſoon tired at this worke, without the refreſhment of humane praiſes, well may it ſeeke for publike theaters: But ſinceritie hides it ſelfe in the cloſet, and as in prayer, ſo in all good duties ſhuts the doore. And as the ſincere heart is humbled in regard of the end whereat it aimes in doing any good, namely, Gods glorie, not daring in any thing to ſeeke it ſelfe; ſo alſo in the manner of doing, not daring to truſt it ſelfe, but affected with a thorow ſenſe of it owne infirmitie, it reſteth it ſelfe wholly vpon the power of God, to be perfected in her weakneſſe. *Peter* therefore in that wherein his heart was vnſound, and deceitfull, ſhewed this ſpirit of pride, and vaine confidence in himſelfe. For he could not thinke that ſtrength whereby he thought to ſtand was of Chriſt; becauſe Chriſt flatly denied him his ſtrength, and *Peter* neuer prayed for it. And yet loe how confident hee was? *Though all men, yet not I*; as though there had beene more in him, then in any other. Yea, hee contradicted Chriſt, admoniſhing him of his frailtie, and as *Marke* notes, the more Chriſt warned him, the more confident and peremptorie he was.

Laſtly, after the doing of euerie good thing, ſinceritie ſtill remaines humble, and when men would deifie vs, it will not accept of any ſuch honours, but ſends them backe

to

Dan.2.30. Acts 2. 12. & 14. 15. *Niſi humilitas omnia quæ bene facimus & præceſſerit, & comitetur, & conſecuta fuerit, & præpoſita quam intuemur, & oppoſita cui adhærcamus, & impoſita qua veprimamur, &c.* Aug. Epiſt. 5. 6.

to the Lord, as in *Daniel*, and the Apoſtles. And thus, if we be ſincere in all things we doe, there muſt be humilitie, *prepoſed*, in regard of the *end* we muſt looke at; *oppoſed*, in regard of the *manner* of doing; *impoſed*, after we haue done, as a curbe to reſtraine vs, leſt we reioyce not in the Lord, but in our ſelues.

*Obiect.* But this is a hard ſaying, will ſome ſay, and if the cauſe bee thus, who then can bee ſincere? for who is there that is not tainted with pride, if not in all, yet in ſome of theſe three reſpects?

*Anſw.* It is one thing for amans eye to glance towards a thing, another thing to fix and fully to ſettle it ſelfe vpon it. Thoughts of pride and vaine-glorie may *ruſh* into the heart of a ſincere Chriſtian; they *reſt* onely in the heart of an hypocrite, who is ſet on worke onely by them in all his actions, and ſeekes onely to giue contentment to them.

I adde further, if ſinceritie bee not humble in this firſt kinde of humilitie, yet at the leaſt it is humble in an *after-humilitie*. If it haue beene ouer-ſeene in the doing of any thing in pride, it is twice as humble afterward, becauſe it was not humble. A notable difference betwixt ſinceritie and hypocriſie. There may be ſome kind of humilitie in hypocriſie, and of pride in ſinceritie: but hypocriſies humilitie is followed with pride, and ſincerities pride with humilitie. This latter humilitie is the better. And here onely it is ſeemely for vertue to come behinde vice. Hypocriſie is proud becauſe it is humble: Sincerities is humble becauſe it is proud.

*Epaminondas*, a Thebane Captaine, the day after the victorie and triumph, went drooping and hanging downe his head; and being asked why hee did ſo, anſwered: Yeſterday I felt my ſelfe too much tickled with vaine-glorie; therfore I correct my ſelfe for it to day. The ſame is the ſpirit of the ſincere Chriſtian, of the true Iſraelite.

As

As you may ſee in the example of *Ezekiah*, of whom it is thus written; *His heart was lift vp, notwithſtanding* Ezekiah *humbled himſelfe after his heart was lift vp.* In a ſincere heart there muſt bee either the *fore-humilitie*, or the *after-humilitie*, which is the more ſeuere of the two; either the directing *humilitie*, for the right manner, or elſe the *correcting humilitie*, for the erroneous manner of doing. If we can follow the ſwing and ſway of our owne proud and vaine glorious affections, without all reſpect of Gods glorie, and yet neuer be truly humbled afterward: this is palpable hypocriſie, we haue not ſo much as the leaſt dramme of ſinceritie: Which is many times more humbled for ſuch mixtures, and defilements of good workes, then for ſome workes ſimply euill in themſelues. 2. Chron. 32. 25, 26.

Secondly, The ſincere heart is a *good* and *honeſt* heart, as our Sauiour calls it. The honeſt heart is that which cheriſheth a vniuerſall hatred of all ſinne, without exception, and carryeth a conſtant purpoſe, and reſolution in nothing willingly to ſinne againſt God, but to endeuour it ſelfe to the vtmoſt, in euery good way of Gods Commandements. Whatſoeuer it ſhall know to bee a ſinne, it will not purpoſely and deliberately doe it for all the World, it will not *detaine the truth in vnrighteouſneſſe.* This note the Prophet *Dauid* giueth: For hauing ſaid, *Bleſſed are vpright in their way*, hee teacheth vs to diſcerne them by this note, *Surely they doe no iniquity.* And in another place, he oppoſeth ſuch as walke in any crooked wayes, to the vpright in heart. *Doe good, O Lord, to thoſe that are vpright in heart: but thoſe that turne aſide by their crooked wayes, &c.* It is the propertie of an Hypocrite to diſpence with his conſcience, at leaſt for ſome one ſpeciall beloued ſinne. As *Iob* among other his Characters makes this one, that he *holds his wickedneſſe as a ſweet thing in his mouth, and hideth it vnder his tongue, and fauoureth it, and will not forſake it, but keepeth it cloſe in his mouth.* Now this honeſt 2. The good & honeſt heart. Pſal. 119. 3. Pſal. 125. 4. Iob 20. 12.

honeſt heart, as it hates all ſinnes, ſo at all times. Sometimes the vnſound heart will hate ſinne, when there is no benefit by it, but if after it may chance to bee beneficiall to our ſelues, then wee loue it. Here is a notable tryall of ſinceritie, to preferre vertue before vice, then when in humane reaſon vertue ſhall bee the loſer, vice the gainer. This note
2.King.10.29. diſcouered falſe-hearted *Iehu*. He would not downe with the worſhip of the Calues, as well as with *Baals*, and why? Becauſe he thought that would bee dangerous for his Kingdome, if the Iſraelites were let goe to the Temple at
1.King.12.26. Ieruſalem to worſhip. Therefore *Ieroboams* policie ſtill preuayled with him. By this note many are detected for vnſound.

Firſt, Thoſe that pretending conſcience of ſmall matters, ſticke not at greater. Like the Phariſees, ſtrayning a Gnat, and ſwallowing a Cammell. Hypocriticall *Saul* ſeemed to make a haynous matter of eating the fleſh of beaſts with the bloud: For vnto the people thus offending, hee ſaid;
1.Sam.14.33. *Yee haue dealt wickedly*; but it was nothing with him to ſpill the innocent bloud of worthy *Ionathan* his ſonne: for vnleſſe hee had beene hindered, hee had put him to death. Nay, hee was ſo ſcrupulous, that hee would not ſo much as name a guiltie man or a Sinner, but in caſting of lots, in ſtead of ſaying, ſhew the nocent or guiltie, he ſaid, *Shew the vpright*, or *innocent perſon*, as *Tremellius* reades it. And yet this man at the ſame time, made no conſcience of cruell and bloudie oaths. The Prieſt in the Goſpell, when he ſaw the wounded man lie halfe dead, hee went on the other ſide of the way, fearing leaſt by comming neere vnto him, he might contract ſome legall vncleaneneſſe: but hee feared not to paſſe by, without all mercie and compaſſion, his poore and diſtreſſed Neighbour. The Phariſees would not defile themſelues in comming into the common Hall on the day of preparation to the Paſſcouer, but they ſcrupled not a whit to imbrue their hands in the bloud of the innocent

Ver 42. *Cedo integrum: id eſt, declarat quis ſit innoxius, pro eo quod eſt declara nocentem, ſed euphimiſmo vtitur vt ſolent hypocritæ.* Iun. Luke 10.31.

innocent Lambe of God. In no caſe would they eate in veſſels vnpurified, but the meates which they did eate in thoſe veſſels, were horribly polluted, both with iniuſtice and oppreſſion, in the getting of them, and with intemperance, and riot in the eating of them. And this is the meaning of that of our Sauiour; *Woe be to you Scribes and Phariſees, Hypocrites; for yee make cleane the outward ſide of the Cup and Platter: but within they are full of briberie and exceſſe.* So likewiſe *Iudas* his thirtie peeces at no hand muſt go into the treaſurie, becauſe it was the price of bloud. What a counterfeiting of holineſſe was this, not to ſuffer the *price of bloud* to lie in a *Cheſt*, and yet to ſuffer *bloud it ſelfe* to lie in the *Conſcience?*

Iohn. 18. 28.

Mat. 23. 25. opened. Mat. 27. 6. *Qualis hæc innocentiæ ſimulatio, pecuniam, ſanguinis non mittere in arcam, & ipſum ſanguinem mittere in conſcientiam?* Aug.

Secondly, This note likewiſe diſcouereth ſuch for vnſound, whoſe conſcience is only for the greater matters, the importants of the Law, *Mercie* and *Iudgement*, without any regard of *Mint* or *Annice*, though theſe alſo be Gods Commandements, and ought to be regarded. A ſincere heart is like to the eye, troubled with the leaſt moate: or like a neate ſpruſe man, that no ſooner ſpyes the leaſt ſpecke or ſpot in his garment, but he gets it waſhed out: Whereas a naſtie ſlouen, though he be all to beſmeared and beſoyled, hee can endure it well enough. A delicate Garden may not haue the leaſt weed in it, though the wilderneſſe be all ouer-growne with them. And a Box of precious Oyntment may not haue the leaſt flie in it, though a Barrell of Pitch haue ſwarmes of them. A ſtrait ſhooe cannot endure the leaſt pibble ſtone, though a wide one may endure a greater. An vnſound conſcience is large, and can ſwallow downe any thing: The ſincere conſcience is ſtrait, and the leaſt bone, though but ſuch as are in little fiſhes, will ſticke in her throat. And certainly, *he that is vniuſt in the leaſt, is vniuſt alſo in much.* *Iudas* being vnfaithfull to Chriſt in the matter of *money*, proued alſo at laſt vnfaithfull to him in the matter of his *life* it ſelfe. And *Salomon* tels vs, how

Luke 16. 10 Iohn 12. 6. & 18. 3.

hee that will lie ordinarily in common ſpeech, will lie alſo before the Iudgement Seate, when he is produced as a witneſſe: as contrarily, hee that is a true witneſſe bearer there, will not lie in his ordinarie diſcourſe. For this I take to bee the meaning of that Prouerbe. *A faithfull witneſſe will not lie: but a falſe witneſſe bloweth forth lies.* If a man be truly faithfull in much, hee muſt needs alſo bee faithfull in little. For the ſame God that requires his fidelitie in the one, requires it alſo in the other. Saint *Paul* vpon this ground confirmes his ſincerittie in a matter of priuate promiſe to the Corinthians, concerning his comming to them, by his ſinceritie in the preaching of the Goſpell, a far greater matter: *God is witneſſe*, ſaith hee, *that our word*, that is, promiſe of comming, *towards you was not yea and nay:* Why? *for the Sonne of God*, that is, my preaching of him, *was not yea and nay.* Neglect then of ſmall matters may iuſtly bring our obedience in greater matters into ſuſpition of vnfaithfulneſſe. And therefore in this regard muſt conſcience be made of obedience, euen in the ſmalleſt matters, and that vpon the death, namely, that we may approue our obedience to be ſound and free from deceit. For in greater matters if wee ſhould not ſtand out, all the World would cry ſhame of vs. And here it would bee hard to ſay, whether the ſhame of the World, or conſcience of Gods Commandement vrged vs. But in leſſe matters the World rather will cry ſhame of vs, if we doe ſtand out: And therefore in our obedience here Gods Commandement ſeemeth to carrie the greateſt ſtroke with vs.

Prou. 14.5. expounded.

1. Cor. 1. 18, 19

Thirdly, This note diſcouereth thoſe alſo for vnſound, that haue ſome care of outward conformitie, yet minde not the inward reformation of the heart. In this regard our Sauiour cals the Phariſees, *Hypocrites*, and reſembles them to painted Sepulchres. Art begins where Nature ends. Nature in the framing of mans bodie, begins firſt with the heart, and other ſuch inward parts, and then in the laſt place comes

comes to the face and outward parts. Thus is it with Hypocriſie, which is an artificiall kind of holineſſe; it beginnes and ends in the outward face and faſhion of Religion: the inward pith, the heart and ſubſtance thereof it cannot attaine vnto. But the heart and the puritie thereof, is the ſpeciall thing the ſincere Chriſtian lookes vnto. Gods Iſrael is pure in heart, ſo that though ſomtimes the hands be defiled, yet then the heart is not alike polluted: but ſtill the true Iſraelite may, ſay, *My heart is awake, though mine eyes ſleep.* Whereas the baſe Iſraelite may ſay contrarily, My hart is aſleepe though myeyes be waking, and my tongue bee walking. My hart is foule, though my hand be neuer ſo fine. Can.5.2.

Thirdly, A ſincere heart is a *plaine* and *open* heart, not deſirous to, or craftily to conceale it ſinnes, but rather to haue them laid open, and to haue the conſcience rubbed and ranſacked. So that with *Dauid* it cryeth: *Try mee, O Lord, and ſee if there be any wickednesſe in mee:* and with the ſame Prophet, *let the righteous ſmite me.* But an vnſound and crooked heart, as well as crooked legs, loues to be hid. It hates the light; it cannot away with reprehenſion, but would rather eate of the delicates of flatteries, againſt which the Prophet prayeth, *Let not my ſoule eate of their delicates:* Let mee not delight in their clawings, but rather in the blowes of righteous reprehenſions. Neither in any ſort can it indure triall. Guiltie *Rahel* durſt not riſe, when *Laban* came into her Tent, to ſearch for his Idols. On the contrary, as it argued humilitie in the eleuen Diſciples to ſuſpect the worſt by themſelues, ſo alſo ſinceritie, that they were not priuie to any ſuch wickedneſſe, when hearing our Sauiour foretell the treacherie of one of them, they offered themſelues to the triall ſaying, *Maſter, is it I? Is it I?* 3. The plaine and open heart. Pſal.139. Pſal.142.5. Pſal.141.4. Gen.31.35. Mat.26.22.

Fourthly, A ſincere heart is alwayes moſt ſeuere againſt ſinne, where nature and carnall reſpects would teach vs to be mildeſt: As firſt to our ſelues. Indeed ſinceritie cannot IV. Greateſt ſeueritie againſt our own ſinnes.

endure ſinne in any, in it ſelfe leaſt of all. An Hypocrite will not endure the leaſt ſinne in others, no not ſo much as a moate in his brother; ſo ſharpe is hee: in the meane time he can endure a beame in his owne eye; ſo indulgent is hee to himſelfe. *Iudah* could adiudge *Thamar* to the fire; vpon himſelfe, yet being farre deeper in that tranſgreſſion, hee could pronounce no ſuch ſentence. *Dauid* lay ſnorting in his owne ſinne, when yet hee ſentenced a proportionable ſinne, related in the perſon of another: Wherein hee bewrayed want of vprightneſſe. It was ſaid of *Antony, he hated a Tyrant, not tyrannie:* It may as truely bee ſaid of an Hypocrite, he hateth Sinners, not ſinnes. For he nouriſheth many in him, notwithſtanding the rigour of his zeale againſt other mens ſinnes. This is an ill ſigne, whereſoeuer it is. A good heart is readie to throw the firſt ſtone as it ſe fe, being ſlower in cenſuring others. None can ſay ſo much againſt it, but it ſelfe will be readie to ſay much more.

Mat.7.3.

Gen.38.24.

2.Sam.12.5.

*Tyrannum non tyrannidem.*

And as the ſincere man will no more winke at his owne ſinnes then at anothers, ſo neither at theirs to whom hee is tied more by naturall and worldly reſpects, then others to whom hee is not ſo tied. No more at his owne children then at others, at his owne Parents then at anothers, at great and rich ones, then at the meaner ones, at friends to whom he is bound for, and depends vpon in hope of kindneſſe, then ſtrangers that haue no intereſt at all in him. Sincerity is free from partialitie. With *Leui* it knowes neither Father nor Mother, neither King nor Kæſar. This the Phariſees, though Hypocrites, knew well enough when they ſaid; *Maſter, wee know thou teacheſt the way of God in truth,* that is, in ſincerity, *and careſt not for any mans perſon,* no not for *Cæſars* himſelfe: Tell vs then, whether is it lawfull to giue tribute to him or no? Here then was *Ionathans* ſincerity, when hee condemned his owne Father, and that a King, in his proceedings againſt *Dauid,* and defended *Dauids* innocencie. Here was old *Iacobs* ſincerity on his death-

Mat.22.16.

1.Sam.19.4,5.

Gen.49.

death-bed, when fatherly affections are moſt liuely, ſo deeply cenſuring *Reuben, Simeon, Leui*, his owne ſonnes. Here was *Iohn Baptiſts* ſinceritie, that hee would not bee ſilent, no not at *Herods* Inceſt. Here was our Sauiours ſinceritie, that his mouth was not ſtopped with the Phariſees good cheere, but euen at their owne Tables laid them out in their owne colours, and entertaines them with as many menaces, as they did him with diſhes of meates. Here was the Beniamites vnſoundneſſe, that were readie with the Sword to defend in their brethren ſuch prodigious luſts, which they could not but condemne in their iudgements, and in others no doubt would haue beene readie to haue puniſhed with their Swords. The Prophet ioyneth theſe two together: *Thou art a God of pure eyes: And canſt not behold iniquitie.* So muſt it bee with vs, if wee will bee pure and ſincere in heart, wee muſt behold no iniquitie, no not in our ſelues, or thoſe that are neereſt vnto vs. For ſinceritie, as it loueth goodneſſe euen in the greateſt enemie, ſo it hateth ſinne euen in the greateſt friend.

Marke 16.18.

Luke 9. 37,42.

Iudges 20.14.

Heb. 1.13.

Laſtly, to omit many other notes, ſinceritie ſimply reioyceth in goodneſſe, and in good things themſelues, and the glory of God thence ariſing. Therefore as it grieueth for other mens ſinnes, ſo it reioyceth in other mens obedience. Many are of a contrary ſpirit: They can bee grieued for their owne ſinnes, but not for other mens. Here it is ſuſpitious, we grieue not ſo much for Gods cauſe, for the diſhonour our ſinnes haue done to him (for then we ſhould grieue alſo at our brethrens ſinnes, becauſe they alſo ſtaine Gods glory) but for our owne ſake, for feare of feeling of ſome euill, procured to our ſelues by our ſinne: and ſuch griefe argues rather ſelfe-loue, then any true loue to God. So likewiſe they can be cheared when they ſee Gods glorie ſet forth by themſelues in any good worke; not alike, when by others: Nay, rather they grieue at thoſe good workes of others, if of any marke, wherein they haue had

V. Reioycing and grieuing for others graces and ſinnes as well as our owne.

no hand themſelues; Like thoſe Ephraimites that ſaid to *Iptah, Wherefore wenteſt thou to fight againſt the children of* Ammon, *and didſt not call vs?* But the ſincere Chriſtian, ſo God be truly glorified, though it bee without his helpe, yet reioyceth and giueth thankes, nothing leſſe then if himſelfe had beene the inſtrument. If any good thing be done, he doth not ſtand curiouſly enquiring of the Author; of his iudgement, of his affections; to find out ſome thing to imbaſe the worke; but is glad that any glory is brought to God, or good to his Church, and with thankſgiuing taketh his part of benefit thereout. Euen as in eating of meates we aske not where or how it was got, but fall to it; and in the Shambles, the Apoſtle willeth not to enquire whether it had beene ſacrificed to the Idoll or no, but being good meate, and fit to bee eaten, without any more adoe to buy it. Thus *Nathaniel* the good Iſraelite, did not ſo ſtand vpon, or ſticke at *Nazareth*, but that he would goe and trie what our Sauiour was. And though the Philippicke Preachers preached of Enuie and Vaineglory, yet for the matter ſoundly, their corrupt manner, what was that to *Paul?* That Chriſt was truly preached, he therein reioyced, and would reioyce. It is not then ſincerities palate, not to reliſh good meate, and well cooked, becauſe we reliſh not the Cooke.

Iudges 12.1.

1. Chron. 10 27

Iohn 1.47.

Phil. 1.18.

Thus I haue ſhewed both the meanes to diſcouer, and notes to try our falſe hearts by. And of the third illuſtration of the deceitfulneſſe of the heart, namely, by vnſearchable thereof, ſo much.

CHAP.

## CHAP. XXX.

*Certaine generall vſes ariſing out of the former doctrine of the hearts deceitfulneſſe, or any exhortation to watchfulneſſe ouer, and dealing wiſely, and ſtraitly with our hearts.*

HAuing by Gods goodneſſe thus finiſhed the whole doctrine of the hearts deceitfulneſſe, it remayneth now in the concluſion, that beſides thoſe particular vſes which we haue alreadie made of ſome of the particular branches of this doctrine, wee ſhew alſo the generall which ariſeth from the whole. And they are ſpecially fiue.

*Vſes 5.*

First, If our hearts bee ſuch deceiuers, it ſtands vs then in hand alwayes to haue our eyes in our heads, and to haue our wits about vs, hauing to deale with ſo noble a Iuggler, ſo full of cunning tricks and ſlights, continually readie to ſnare vs. Wee walke in the middeſt of ſnares, not onely neere them, but in the very middeſt of them, incompaſſed with them on euery ſide. Therefore let vs alwayes bee ſuſpicious, and iealous ouer our hearts in all places, and vpon all occaſions; in our ſolitarineſſe, in our company, in our buſineſſe with men, in our dealings with God, in hearing, praying, meditating; in our dealings alſo with Satan, in wreſtling with his temptations. When the Philiſtims were going out to war againſt the Iſraelites, they durſt not let *Dauid* goe with them; they had him in iealouſie, becauſe of the loue he bare to his owne Countrie, and therefore put him out of the Armie. Happy were it for vs in our ſpirituall warre with Satan, if wee could as eaſily rid our ſelues of our naughtie deceitfull heart, as they did themſelues of *Dauid*. Wee haue farre greater cauſe to ſuſpect

1, For watchfulneſſe.

*Chryſ. hom. 15. ad pop. Ant.*

1. Sam 29.

ſuſpect our hearts, then they *Dauid*. The acquaintance of the fleſh with Satan, and Satans intereſt in the fleſh, is greater then the Iſraelites in *Dauid*. Beſides that, they neuer had any experience of *Dauids* deceitfulneſſe, and vnfaithfulneſſe, as we haue had of the fleſhes: Therefore I ſay it were well, if we could wholly caſhire this treacherous and perfidious fleſh. But ſince it ſtickes ſo cloſe, as that wee cannot poſſibly be ſhift of it, therefore wee muſt alwayes haue an eye ouer it; euen as we would haue ouer an vntruſtie pilfering ſeruant, who not obſerued, will filch. For certainly ſuch is the deceitfulneſſe of our hearts, that if our eye bee neuer ſo little off them, off goes the yoke of the Lord preſently, and they breake out into ſome vnlawfull libertie or other. Keepe wee then our hearts, as *Salomon* Prou.4. counſels, fenced with a double guard, as the Iayler his cloſe priſoner. See the doores be faſt locked: Yea, looke to the windowes, as *Iob* did. Iob 31.1. If there bee any open paſſage, this deceiuer will either let in ſome bodie to him, which ſhould not come in, or elſe he will out himſelfe. If we fall a ſleepe and neglect our watch, either the Deuill, and his ſuggeſtions will enter; euen as when the fence of a Vineyard is downe, then the wild Boare, and all manner of wild beaſts come in; and deuoure all: or elſe our heart it ſelfe wil wander abroad, like gadding *Dinah*, in the idle rouings of her owne vaine imaginations. Thus then ſhould we thinke with our ſelues euery morning: This day I am to venture into the World, and ſnares euery where lie thicke and threefold; if I take not heed, eaſily ſhall I bee caught. For what alas is there wherein my heart is not readie to deceiue me? I am now going to Prayer: My heart will be readie to thruſt in idle and wandring fancies, vnleſſe I watch ouer it. I am now to giue an Almes, or to goe to conferre with my Chriſtian friends: Pride and vaine glory will foyle mee, vnleſſe I looke well to my ſelfe. I am now going to deale in ſuch a controuerſie, with a contentious and wrangling man: My heart

heart will quickly breake out into rage and diſtemper, and my mouth will ſoone ouer-ſhoot it ſelfe, if I hold it not as with a bridle. I am going to a Feaſt: if I put not a Knife to my throate I ſhall eaſily bee ouer-reached by my deceitfull appetite. If I let looſe the reines to mine owne corrupt heart, I ſhall ſoone offend in exceſſe, either of meate or mirth. I am now to goe forth into the ſtreet: And how many are the temptations readie to encounter mee? Euen euery thing I either ſee or heare. If I ſee my enemy, in what danger am I of wrath and malice? If my friend flouriſhing, of enuie? Poore, of diſdaine? If a beautifull woman, of luſt? If heare rotten ſpeech, how readie am I to be corrupted with it? If reuiling and iniurious, how readie am I to bee prouoked with it? This is the cautelouſneſſe wee muſt vſe in all our occaſions whatſoeuer: For all places are full of theſe ſnares, the ſtreet, the houſe, the board, the bed, the cloſet, yea, the Church, the Pulpit. The exhortation of *Paul* to *Timothy*, *Watch thou in all things*, is needfull; becauſe the heart, deceitfull aboue all things, is alſo deceitfull in all things, euen in the beſt things that may bee. And therefore Chriſt bids vs take heed to our hearts, euen in our Almes and Prayers, and other the holieſt ſeruices we can poſſibly performe, for euen in them ſnares will be ſet for vs. In theſe actions we had need ſhut the doore of our hearts that our mindes ſteale not away from God. Neuer then truſt thou this heart of thine, that it will be wel ordered, and kept in good frame, though thou carrie not alwayes ſo heauie a hand and narrow an eie ouer it, No, if thou looke not thus ſtraitly to it, it will be gone, as a wilde horſe, if a man once let goe the bridle, as hee is walking in his iourney: And then when hee is once gone, he will not be gotten againe in haſte; but a man muſt ſpend as much time in recouering of him, as would happily haue beene ſufficient to haue diſpatched the whole iourney. So will it fare with thy heart, if once thou let goe this bridle of

Prou. 23. 1.

2. Tim. 4. 5.

Mat. 6.

of watchfulneſſe: It will runne out ſo farre, that it will be long ere thou wilt catch it againe. It will bee ſo frozen, that it will be long ere thou can bring it to melt. It will be ſo looſe, and idle, that it will bee long ere thou canſt worke it vnto true deuotion: And thou muſt ſpend as much time, nay more, in ſeeking to re-gaine thy heart againe, and to bring it into temper and tune, for the ſeruice of God, then would haue ſerued for the good performance of the ſeruice it ſelfe. But aboue all things ſee thou truſt not thine heart with ſuch things as may be dangerous occaſions to euill. Looke better to it then ſo. Be as fearefull of this, as thou art of giuing a knife to a Child, or a ſword to a Mad-man. Thine eyes cannot be quicke enough for thy heart then. The Mad-man will ſpeake ſometimes ſo ſoberly, and vſe ſuch faire perſwaſions to bee vnfettered, and promiſe that he will be ſo quiet, &c. But no ſooner is he looſe, but hee playes reakes, wounds, ſlayes, deſtroyes whatſoeuer is in his way, yea, euen him that looſed him: So likewiſe deale our hearts with vs. They can flatter with vs, and O why ſhould we trouble our ſelues ſo much, alwayes to bee looking to them? And why ſhould we deale ſo hardly with them, alwayes ſo to keepe them in, as a Bird in a Cage? To hold them ſo ſhort of all libertie? Why? they haue better gouernement of themſelues, then that we neede to feare them ſo, &c. But when once they haue got free, then they ſerue vs like the Mad-man, ſo that we ſhall rue the time that euer we gaue them ſuch libertie.

2. Vſe, To binde our ſelues to God by couenant.

Secondly, this deceitfulneſſe of our hearts muſt cauſe vs often to renew our couenant with God, and by ſolemne vowes and proteſtations of our repentance, as it were with ſtrong roopes, to bind and hold faſt theſe fugitiues. If a man be knowne to bee a common deceiuer, we will neuer take his word for any thing: but if we muſt needes deale with him, we will be ſure to haue his hand and ſeale, and the

the beſt ſecuritie we can get. So wiſe, and warie are wee in the matters of this life. Well, thy heart is farre more cunning to deceiue thee, then the craftieſt Foxe that is, to ouer-reach his neighbour. Be not now ſo ſimple as to beleeue euerie ſigh, euerie wiſh and word, euerie motion, and inclination of thy heart. For how often as I haue ſhewed before, doe our hearts deale like *Zarah* when hee was to be borne, make many good profers of comming forth out of their ſins, as it were the darknes of the wombe, into the light of grace, but they recoile preſently? Euery ſlight occaſion is inſteade of a *Perez* vnto them. And yet loe the ſillineſſe of men; to beleeue their hearts that are ſo light of faith. They thinke verily when they feele ſome fit of good affection, O now I haue got the victory, ſinne ſhall neuer ſo preuaile againſt mee as it was wont; when yet the ſame houre, it may be, ſets them in a worſe taking then euer before. *Saul*, though affected with *Dauids* apologie, he acknowledged both *Dauids* innocence, and his owne vniuſtice, and though with teares, with good words, *My ſonne Dauid*, with good praiers, *The Lord render thee good*, he witneſſed good will to *Dauid*, yet for all this *Dauid* truſted him not, but kept himſelfe in the hold ſtill: For ſhortly after *Saul* was hunting after him againe. And though then alſo he ſeemed to relent, and promiſed *Dauid* peace: *Come againe my ſonne* Dauid, *I will doe thee no more harme*; yet for all that *Dauid* hearkened not: For what heed is to be taken to a falſe and fickle hearted mans words? our hearts being as fickle and inconſtant in their relenting affections towards the Lord, as *Sauls* was toward *Dauid*, ſhould wee truſt them any more in ſuch fits, then *Dauid* did *Saul*? No: but ſince euen the ſtrongeſt bonds are too weake to hold ſuch ſlipperie hearts, that they ſlide not out of our hands, therefore cauſe them to enter into ſolemne Couenant with the Lord, as thoſe in *Nehemiah*, *Ezra*, and the *Chronicles*. Thus did *Dauid I haue ſworne*, ſaith hee, *and*

Chap. 21.

1. Sam. 14. 17, 18, 19.

Verſe 23.

1. Sam. 26. 21.

Neh. 10.
Ezr. 10. 3.
2. Chro. 15. 12.
Pſal. 119. 106.

*and will performe it, that I will keepe thy ſtatutes.* In euill things, to which we are prone by nature, we can bind our ſelues by oathes and vowes, when we feele our ſelues diſpoſed vnto them, as to reuenge, vvhen the iniurie is freſh, and our hot bloud is vp: how much more then ſhould we do the like in good? The Diuell ſees that vvrath is a fire ſoone out; therefore he vvill nouriſh it with an oath: how much more ſhould we nouriſh the fire of zeale and good affections, which haue no fewell from vvithin vs, as anger hath, and ſo are farre more eaſily extinguiſhed? How much more I ſay ſhould vve maintaine; and vphold in our ſelues all good things with this prop of an oath, and couenant-ſtriking vvith the Lord? And here ſee that thou regiſter, and record in thy accounts-booke this thy Couenant, that ſo vvhen thy deceitfull heart ſhall be offering to ſtart aſide, and giue thee the ſlip, thou maieſt preſently recall it, and and keepe it in with putting it in minde of this couenant. What? didſt not thou on ſuch a time, vvhen thou vvert humbled vnder the hand of God, and hadſt ſome good deſires kindled in thee by his Spirit, didſt not thou then ſolemnely giue thy faith to God, and by the ſtraighteſt bonds of thy vow and oath, firmely knit thy ſelfe vnto him, and vvilt thou ſo ſoone be offering to make eſcapes from him? Haſt thou ſo ſoone forgotten thy couenant? Thou falſe fugitiue: But yeſterday vvaſt thou brought home to thy maſter, then thou humbledſt thy ſelfe vnto him, ſoughteſt reconciliation, promiſedſt more faithfull ſeruice. And yet art thou now offering ſo quickly to take thee to thy heeles againe?

*Chryſ. hom. 8. ad pop. Ant.*

3. Vſe, for wiſedome to apprehend all good opportunities.

Thirdly, this deceitfulneſſe of our hearts muſt teach vs vviſedome. to take them at the vantage, vvhen at any time vve finne them in a good moode, in any ſort vvell affected, or diſpoſed to any good dutie. Thou haſt this vviſedome in the things of this life: Having to deale vvith a light, and inconſtant man, when thou findeſt him in a good vain, then thou

thou wilt be ſure to lay hold of that opportunitie, and to take him then at his vvord. For thou knoweſt, that if thou ſhouldeſt let him go on neuer ſo little longer, vvithin an houre or two, he vvould be of another minde. Aſſuredly, thy heart is farre more variable and vncertaine, then the fickleſt man that can be. Doeſt thou then feele at any time, that thy heart is warmed vvith good motions, inlarged vvith good affections, lift vp to heauen in ſpirituall meditations, doeſt thou feele any ſparkles of the heauenly fire? Take thou the bellowes preſently, blow till they flame, cheriſh, and make much euen of the ſmoaking flaxe; Now is the time for thee, now I ſay, in this flote of good affections, when thy heart is ſo vvell prepared, to fall to prayer, to confeſſion of thy ſinnes, to reading, to all the good exerciſes of repentance and inuocation, and in a vvord to the doing of that good vvorke for the vvhich motions and deſires are riſen in thy mind. For how often haue the beſt of vs beene beguiled here? To thinke vvee ſhould do afterwards that vvhich in preſent vve purpoſed and deſired, and vvithin an houre or leſſe all our heate is gone, our affections are growne chill and coole, our hearts heauie, our ſpirits drowſie and dead, and ſo our ſelues wholly diſabled for the doing of that we thought. And why? becauſe wee ſtrucke not the iron whiles it was hot, we held not our hearts faſt, vvhen vvee had hold of them, vve vſed not the meanes to keepe them ſtill in good frame and temper. And ſo all our good thoughts vaniſh and come to nothing. Excellently *Dauid My heart O God is prepared.* What? ſhall I ſuffer now other occaſions to call me another way? No: for then all that life and vigour vvhich now I feele, will bee gone: but *I will ariſe and giue thankes*, and ſo I vvill ariſe and pray, ariſe and confeſſe, &c. Oh if we vvould goe to prayer in the ſpring-tide, as it vvere of good affections, how then, as the Prophet ſpeaketh, ſhould vvee *powre* out a prayer? How would the riuers of repenting teares ouer-flow?

Pſal. 57.7.

Eſay 26.16.

Whereas

Whereas, neglecting this occasion, our prayers come but *droppingly* from vs afterward in the ebbe of our affections. It cannot be spoken how little a thing will distract and vnsettle our hearts. They are like to glasses, that will be hurt with a little breath, and vnto Musicall Instruments, that will be put out of tune with the least distemper of the Ayre. And therefore we had not neede to pretermit the opportunitie when we feele them wrought vpon in any sort by the holy Spirit of God. What good impressions, would they not receiue then, being so soft and tender? Whereof afterward they will not bee capeable, being returned to their former hardnesse? Do then good thoughts and desires offer themselues, do such guests seeke lodging in thy heart? Oh welcome them in the kindest manner, lay hold of them, and by thy kinde and respectiue vsage of them, constraine them, as they once our Sauiour, to stay still with thee. What is this kinde entertainement wee are to shew them but the entertainement of our prayers, reading and conferring of the Word? If we would do so, after once good affections are entred into our hearts, we should euen locke vp the dore vpon them, that they could not get out againe, so we should haue more of their companie then now wee haue; in stead of visiting vs now and then they would become daily guests, and ordinarie residentaries with vs. *Salomon* bids vs *establish our thoughts by counsell.* This Prouerbe hath his truth euen in holy and spirituall thoughts, the which alas will soone faile, vnlesse we settle and confirme them in our hearts, and after the spirit hath once entred them into vs, do so pegge and hammer them in, and driue them downe so deepe, by the vse of good meanes, as that we may not easily loose them afterward. At the first rising then of a good thought, pray with *Dauid*, because thou feareſt the deceitfulnesse of thine heart, *knit my heart*; this false fickle fugitiue heart alwayes readie to steale from thee, knit it O Lord, and tie it fast *vnto thee*, that

Luke.24.29.

Prou.20.18.

Psal.86.11.

that as it is now vvith thee, ſo it may ſtill remaine with thee. And againe with the ſame Prophet, in the behalfe of his people, when they were ſo well diſpoſed in their cheare-full offering to the Temple, *O Lord keepe this for euer, this frame of the thoughts of thy ſeruants heart. And frame his mind towards thee.* This Counſell-taking with God in prayer, is the onely remedy againſt the deceitfulneſſe of our hearts, for the preſeruing and eſtabliſhing of all good thoughts and deſires. 1.Chro.29.18.

Fourthly, The deceitfulneſſe of our hearts muſt cauſe vs daily to keepe an audit in our owne conſcience, euer and anon calling them to their accounts. A truſtie ſeruant, an *Eleazar*, we will let go on, and reckon but ſeldome with him: but a *Gehezi*, one that is but of ſlipperie fidelitie, had neede be reckoned with euery day. The miſerable experience then which wee haue had of the falſeneſſe of theſe hearts, ſo often deceiuing vs, muſt make vs to be very ſtrait and ſeuere in examining of them. *Salomon* not obſcurely intimates this to bee the cauſe of our hearts deceitfulneſſe, that we do not take this paines of a ſtrict triall: *Euery mans wayes are pure in his owne eyes: but the Lord trieth the hearts*, and ſo ſees their ſecret deceit, which wee perceiue not, becauſe wee trie not. Let vs neuer therefore let reckonings runne on, but euerie day let vs make all euen, let vs chaſtiſe our ſelues euery morning, examine our ſelues euery euening, euen in the ſtill ſilence of the night, as we lie waking on our beds. In the matter of diſburſement of money, for the repayring of the Temple, *Ioſiah* gaue charge that no reckoning ſhould bee made with them into whoſe hands the money was deliuered: *for* (ſaith he) *they deale faithfully*. Indeede, if our hearts deale faithfully with vs, vve alſo might ſpare this labour of daily counſt-caſting: But becauſe both the Word of God, and our owne experience haue ſufficiently diſcouered their vnfaithfulneſſe; therefore wee contrarily

IV. Vſe, for ſtrait examination of our heart.

Prou.21.1.

2.Kings 22.7.

muſt ſay, Let there be daily; yea, hourely reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Muſition, becauſe his inſtrument quickely growes out of tune, euen whiles he is playing, therefore euen then he will be turning of it, as ſoone as he ſpies the leaſt iarring in any of the ſtrings: So muſte we intermixe the correction and amendement of our hearts, (which is done by ſtrict examination) together with their vſe and imployment, and not to be like the fooliſh mower, that ſtill mowes, and neuer whets his Sythe.

V. Vſe, for exhortation to ſinceritie.

Laſtly, ſince all our hearts naturally are ſo full fraught with guile, being ſo immeaſurably and vnſearchable deceitfull, as here the Prophet teacheth; it muſt cauſe vs in the heartie bewailing and confeſſing of this corruption, to ſtriue for the contrarie grace. We, that by the mercie of God profeſſe religion more ſincerely, are ready to thinke our ſelues wronged, if we be called hypocrites and deceitfull people. No, let vs make vſe of ſuch imputations and profit by the raylings of our enemies: For they lay no other imputation on vs, then here God himſelfe doth, ſaying, *The heart of man*, without exception of any, *is deceitfull*. So that the heart, euen of the moſt holy and regenerate, is ſtill in part deceitfull, as in part it is wicked. Let vs not then deny that in our ſelues, which the God of truth hath laide vpon vs: but let vs rather ſearch out this priuie and cloſe hypocriſie of our hearts, and hauing found it, purge them of it: Praying with the Prophet, *Renew a right ſpirit in me*, labouring for that ſame truth in the inward parts which God ſo loueth, that ſo we may with *Apelles*, be *approued in Chriſt*, and with *Nathaniel*, true Iſraelites, in whom is no guile, euen the *Iſrael of God*, pure in heart. The which that we may attaine vnto I will here ſet downe certaine, both *meanes* and *motiues*.

Pſal. 51.

Rom. 16. Iohn. 1. Gal. 6.

CHAP.

## CHAP. XXXI.

*Motiues vnto, and meanes of Sinceritie.*

THe *Motiues* to incite vs vs vnto ſinceritie and ſingleneſſe of heart are many, and powerfull, throughout the whole Booke of God, ſome whereof I will vrge at this time.

Firſt, Sincerítie is the *girdle*, whereby all other graces are tied cloſe vnto vs: So the Apoſtle in the deſcription of the ſpirituall armour, calls it *the girdle of truth*: And therefore here alſo is true that we ſay, *vngirt, vnbleſt*. He is but a looſe man, that wants this girdle. Let his gifts and graces be neuer ſo excellent, yet they ſit but looſe about him, vvhen a ſtorme comes they vvill eaſily be ſhaken off. *From him that hath not, ſhall be taken away that he hath.* From him that hath not the gift of *ſincere ſanctification*, ſhall be taken away theſe common gifts of an *ouerly*, and *ſuperficiarie illumination*, yea, his ſhewes alſo of true Sanctificatiõ: not only that he *hath* ſhal be taken away, but that alſo which he *ſeemes to haue*. The Fig-tree that onely made a ſhew with leaues hauing no fruit, in end, being curſed, loſt, the leaues too, wherewith it deceiued our Sauiour, and wholy vvithered. Gods gifts in an vnſound heart, contrarie as it were to their owne nature, heing peruerted to wrong ends, do euen ſigh vnder our abuſe, and God hearing their groanes, giues them the wings of the Eagle, to flye away from ſuch iniuſt poſſeſſours. How fearefull are the examples of many vnſound profeſſours, who notwithſtanding all their goodly flouriſhes, haue yet vaniſhed at laſt? they haue beene ſtript ſtarke naked of all, their right hand hath forgot it skill, their right eye hath been darkened, their arme withered, they haue mouldred away, and become meere nothings, vnſauorie ſalt, fit for nothing but the dung-

Epheſ. 6. 14.

Mat. 13. 12.

Luke 18. 18.

Mar. 11, 20.

Pſal. 137. 5.

Ezech. 11. 17.

hil. Chriſt hauing told the Church of *Sardis* that her graces were readie to die, giues this reaſon thereof: *For I haue not found thy works perfect before God.* Therfore they are ready to die, becauſe tainted with the infection of hypocriſie. Had not *Iudas* many excellent graces of Prayer, preaching, miracles? &c. yet for aſmuch as they wanted the ſalt of ſinceritie to preſerue them from putrefaction, both he and they miſerably rotted, and came to feareſull deſolation: His heart became a ſtye and ſtable for Satan to lodge in, and to beget that monſtrous conception of barbarous and treacherous villanie: ſo that what the Pſalmiſt ſpeaketh concerning the vvicked mans temporall eſtate, may truely be ſpoken concerning the hipocrites ſpirituall eſtate *I ſaw him like the freſh lawrell ſpreading himſelfe, and flouriſhing: but loe the roote being corrupt with hypocriſie, he could not hold out.* Inquire for him, and for his many graces, his great knowledge, his burning zeale, his forward alacritie, &c. and loe their place cannot be found. The bodie when the ſoule is once gone, may not long ſtay aboue ground; it muſt needs bee buried: So the hypocrites graces wanting ſinceritie, which is the very ſoule and life of all grace, they are but a ſtinking carrion, and what ſhould an odious and vgly loathſome carkaſſe doe, but bee throwne into the pit? Standeth it vs not then in hand to looke to our ſelues that we be vpright in heart, if we vvould enioy the ſweet comfort of our finall perſeuerance? For, as excellently *Bradford*, the way of Chriſt is the ſtraight way, and ſo ſtraight that as few can find it, and few walke in it ſo none can halt in it, but muſt needs go vpright. For as the ſtraightneſſe will ſuffer no reeling to this ſide or that ſide: ſo if any man halt, he is like to fall off the bridge into the pit of eternall diſtruction. And vnſound horſe that hath ſome ſecret fault, may carrie as good a ſhew as the ſoundeſt, and at the firſt for a mile or two will trauell as freſhly and cheerefully any, but at length hee tires and giues ouer. So is it with an vnſound

Reuel. 3. 2.

Pſal. 37. 37, 36.

*In Epiſt.*

vnſound and deceitfull Chriſtian: Notwithſtanding all his faire beginnings, & hopeful entrances, yet he continues not. Let an apple ſeeme neuer ſo beautiful, if it be rotten at core it wil quickly putrifie. The houſe built on the ſand cannot ſtand alwaies: If a tempeſt ariſe, downe it goes, it falls, and the fall thereof is *great*, like that of Ieruſalem, which though it were a moſt glorious and goodly City, yet it was wholy ruined, and leuelled with the ground, *not a ſtone left vpon a ſtone*. So great is the fall of theſe ſandy Chriſtians, that it euen aſtoniſheth them that knew them before, when they ſtood flouriſhing in their pride & beauty. So that here alſo we may tranſlate thoſe words of the Prophet from the outward goods, and apply them to the inward graces of the wicked: *Oh how horrible and ſodainly are they conſumed? Thou haſt ſet them*, and their graces too, *in ſlippery ground: As a dreame they vaniſh, &c.* And as they in the Prophet lament *Tyrus* & *Sidon*, with the like lamentatiō may we bewaile the pitiful ruins of the vnſound Chriſtian. *Thou haſt bin in Edē, the gardē of God, as one of the faireſt trees therof: euery pretious ſtone was in thy garmēt, the Ruby, the Topaze the Diamond, &c. But alas alas, theſe great ons that were cloathed with purple & ſilke: For in one houre are all theſe riches come to deſolation.* Yeſterday flouriſhing like one of the gallant Lillies, putting downe *Salomon* in all his glory, and alas to day caſt into the fierie Ouen of hell. The manie gourds of excellent graces ſprouted vp ſodainly, and grew mightily, and vnder their ſhadow ye ſat reioycing: but alas with *Ionas* his ioy: For the worme of a deceitfull heart in one night hath as ſodainly conſumed them all: So that now ye are worſe then euer before; as *Ionah* after the periſhing of his gourd, troubled not onely with the Sunne, but alſo with the Eaſt-winde. The winds of the Diuels temptations ſhall bee let looſe, more fiercely to inrage the ſcorching Sunne of thine owne concupiſcence and corruption; free libertie ſhall bee giuen to thy former-

Matth. 7.

Luke. 19. 44.

Pſal 37. 19.

Ezek. 28. 13.

Reuel. 18. 16.

Mat. 6. 30.

Ionah 4. 6. 7. 8.

ly reſtrained corruption; and for as much as thou waſt alwayes a Sow, power of re-entrance ſhal be granted to the impure ſpirit, with the company of ſeuen worſe, that as once he did thoſe Gadaren Swine, he may carry thee headlong into the filthy and miry ſea of thine owne fleſhlineſſe, there to wallow and tumble as before thy cleanſing. God hath threatned, and he will be as good as his word, to ſpue out the luke-warme out of his mouth. Thinke not now that God will be like thee, that as thou eateſt vp thy vomit, ſo he will his, and ſuffer thee, after thou art once vomited, to come into his ſtomack again. Nay, becauſe he ſaw thou waſt ſuch a Dog that thou wouldeſt returne to thy ſinne, which thou hadſt vomited, therefore hath he ſpued thee out for euer; to teach thee by his example in ſpuing thee out, how thou ſhouldeſt haue ſpued thy ſinne out, namely, without a deſire of euer returning to it again, as the Iſraelites to their forſaken Egypt. Such Iſraelites, that after their departure from Egypt, carrie yet a diſpoſition of returning, in the Wilderneſſe muſt they die, into Gods reſt neuer muſt they enter. O miſerable caſe of the Hypocrite, which is ſo deſperate, and irremediable! The fall of the ſandy houſe, ſaith our Sauiour, *is great.* Herein great, becauſe ſo quaſhed in ſhiuers, that it cannot be reared vp againe, and the curſe of God is ſuch vpon it, being fallen, that like Iericho and Ieruſalem it is irredifiable. *With my whole heart haue I ſought thee,* ſaith *Dauid, ſuffer me not to wander from thy Commandements.* Inſinuating thereby, that ſuch as do not ſeeke God with their whole heart, that is, in ſingleneſſe of heart, vnfainedly, God will ſuffer them to wander in crooked blind wayes, and that fearefully and irreturneably. To the like purpoſe is that in the ſame Pſalme: *Let my heart bee vpright in thy ſtatutes, that I may neuer be aſhamed.* Thoſe then that are not vpright in heart, God owes them a ſhame, and will aſſuredly pay it vnto them. Is it not a ſhame for a man in good trade to proue bankerupt, and turne begger?

Reuel.3.16.

Mat.7.27.

Ioſh.6.26.

Pſal.119.10.

Pſal.119.80.

Will

Will he not be aſhamed to looke any bodie in the face, that knew him before? So ſurely is it with the deceitfull Chriſtian, when he is thus fallen away; being now made a miſerable ſpectacle, and as it were a monſter to bee pointed at with the finger, that as the true Iſraelite is noted out with a *Behold*, for *imitation*, *Behold, a true Iſraelite in whom is no guile*, ſo he with a *Behold*, for *deteſtation*, *behold the man that tooke not GOD for his ſtrength*. What a ſhame is this, when it will bee ſaid, was not this the great Profeſſour, the earneſt Preacher? And loe now with *Demas*, hee hath imbraced the preſent World. Did not *Adams* Apoſtaſie fill his face with ſhame? Howſoeuer ſometimes this kind of men haue faces of wainſcote, and fore-heads of braſſe, yet their conſcience, I dare ſay, is aſhamed to ſee God diſcouer their filthy nakedneſſe, by taking away their very ſhewes of grace, and bringing their ſecret wickedneſſe to light. I conclude then this firſt motiue with the words of our Sauiour, whoſe it is: *Take heed of hypocriſie. For there is nothing hid that ſhall not be reuealed, nor couered, that it ſhall not bee knowne*. How righteous, O Lord, is thy iudgement vpon Hypocrites? They *are* not that they *ſeeme*, and *are thought* to be; Therefore at laſt they ſhall *ſeeme*, and *be thought* to be that they *are*.

Iohn 1.47.

Pſal.52.7.

Luke 12.1,2.

Secondly, Sinceritie is the higheſt perfection attaineable in this life. That which is wanting in the meaſure of obedience and holineſſe, is made vp in the truth, and ſoundnes thereof. Therefore *Peter* being asked of the *meaſure* of his loue to Chriſt, *loueſt thou me more then theſe?* Anſwereth onely concerning the *truth*; being asked of the *quantitie*, anſwereth onely concerning the *qualitie*, *Lord thou knoweſt that I loue thee*. For the quantitie, it matters not ſo much with thee: None loues thee ſo much as he ought: but for the ſincere qualitie, which is all in all with thee, as for that, I appeale to thy ſelfe. Hence it is that where the Scripture ſpeaketh of perfection, it is to bee vnderſtood of ſin-

Iohn 21.15.

ſinceritie, in the feeling of imperfection, and in an earneſt deſiring, and aſpiring after perfection. Thoſe that in one place are ſaid to be perfect, in another, by way of expoſition are ſaid to be vpright.

1.Chron.12.33 afterward,v.38

Thirdly, Where ſinceritie is, there God both *couers* and *cures* all other infirmities. As hypocriſie drowneth many excellent Graces, and admirable Vertues, and cauſeth God to take no notice of them; ſo contrarily ſinceritie many groſſe infirmities, and by drawing the eye of God to it ſelfe, cauſeth it to winke at them. How many infirmities ſcaped from the good Prophet *Dauid?* His numbring of the people, his counterfeiting madneſſe, his colluſion with *Achiſh*, his raſh anger, and furious ſwearing and vowing the death of *Nabal*, and his vniuſt dealing with good poore *Mephiboſheth*. Theſe things were ſinnes, yet ſinceritie was a vaile vnto them. Becauſe ſinceritie was not ſo ſhaken in his other ſinnes, as in his Murther and Adultery: God that tooke ſome ſpeciall notice of this laſt, would take none at all of the other. The heart of *Dauid*, ſaith the Scripture, *was vpright in all things, ſaue in the matter of Vriah.* When at *Hezekiahs* Paſſeouer, there had beene ſome want in ſome of the people their reparation, yet *Hezechiah* charitably preſuming of the ſinceritie, and honeſtie of their hearts, prayes thus for them; *The good Lord be mercifull to him that prepareth his whole heart to ſeeke the Lord God, though hee bee not clenſed according to the purification of the Sanctuarie.* Lo, how ſinceritie preuayled againſt the defect of legall purification, being more powerfull to draw Gods bleſſing, then the other his curſe. Some of *Aſaes* infirmities hauing beene mentioned by the Holy Ghoſt, as that the high places were not taken away, yet the concluſion is, *Yet his heart was vpright towards the Lord all his dayes.* Lo, how all other his infirmities are couered with the mantle of ſinceritie. Contrarily in *Iehu*, wee may obſerue, how the Holy Ghoſt after a large deſcription

1.Chron.30,15 16.

1.King.15.14.

ſcription of many excellent things done by him, doth at laſt as it were draw a croſſe line, and blot out all ſpoken before with this concluſion; *But* Iehu *regarded not to walke in the Law of the Lord with all his heart.* Loe, how all other his graces are buried in the graue of an vnſound heart: Great *vertues* not ſweetned with ſinceritie, are no *ornament* vnto vs: And great *infirmities*, not ſoured with Hypocriſie, are no great *deformities*. Thoſe God *acknowledges* not: theſe *God imputes* not. 2.King.10.31.

Fourthly Neither doth God couer onely, but in time cure alſo ſinceraties imperfections; giuing it ſtrength and daily exerciſe of grace to preuayle againſt them. *For the eyes of the Lord behold all the earth to ſhew himſelfe ſtrong with them that are of vpright heart.* Howſoeuer they may bee weake in themſelues, yet they ſhall feele Gods ſtrength perfecting it ſelfe in their weakneſſe. For as it is in the Pſalme, *With the vpright thou wilt be vpright*; thou wilt not faile him in his need. No, *The Lord is neere to them that call vpon him in truth*, he is neere with the powerfull preſence of his Spirit, to helpe them in all their needs, to relieue, and ſuccour them againſt all their infirmities and temptations. Whereupon the Pſalmiſt prayes: *Doe good, O Lord, to them that are true in heart*; yea, and aſſures vs out of his owne experience that *God is good to Iſrael*, euen in the middeſt of affliction and temptation, but what Iſrael? *to the pure in heart.* And *Paul* promiſeth ſuch as are *ſimple to euill*, that is ſincere-hearted, that they ſhall not alwayes be held captiue vnder their infirmities, but at length Satan ſhall be trod vnder their feet. It is the wont of the Lord to reward the ſinceritie of a little grace, with abundance of great graces. *Nathaniel*, before his comming to Chriſt, could haue no great knowledge, yet being a true Iſraelite, void of guile, Chriſt further inlightens him, giues him the ſight of the true Meſſiah, not onely bodily, but ſpirituall, indues him with true Faith, and promiſes him ſtill 2.Chron.16.9. Pſal.18.25. Pſal.145.18. Pſal.125.4. Pſal.73.1. Rom.16.19,20. Iohn 1.49,50.

ſtill greater matters. Alas the weake and dimme knowledge that the poore Eunuch, and *Cornelius* had in the myſterie of godlineſſe: yet becauſe according to the poore meaſure of knowledge they had, they worſhipped God
Acts 8. & 10. ſincerely, an Euangeliſt was ſent to the one, and both an Angell, and an Apoſtle to the other, bringing the reward of their ſinceritie in their hands, the cleerer light of the Goſpell, and a fuller largeſſe of ſpirituall gifts. For as the curſe of God is vpon Hypocriſie, to decreaſe and deſtroy a great deale, a great ſtocke of grace, ſo the bleſſing of God is vpon ſinceritie, to increaſe the little Stocke, the two Mites, the graine of Muſtard-ſeed of ſinceritie. So that as in the outward eſtate, ſo alſo in the inward, it is true which the Prophet ſpeaketh of the
Pſal. 37. 16. true Childe of God. *A little vnto the righteous is better then great riches to the wicked.* For as Gods curſe
Verſe 21. blowes vpon the great Reuenues of wicked men, ſo that they often fall into decay, and are forced as the Pſalmiſt ſaith, to come and borrow, euen of the godly man, who is poorer, that is, hath not ſo much as they: ſo alſo it is in the ſpirituall riches of the Hypocrites graces, compared with the vpright Chriſtians. Their great gifts they haue proſper not: in the time of their trouble they are glad to borrow as it were of poorer men, to craue comfort and reliefe of meaner Chriſtians, not ſo richly gifted as themſelues: like as the fooliſh Virgins in the Parable, for all the great blaze of their Lampes, were
Mat. 25. 8. faine to begge Oyle of the wiſe. Hence it is that the vpright mans little portion of grace, is better then the greater ſhare of the Hypocrite; becauſe it thriues in his hands, and by his good husbandry quickly riſes; the ſecret curſe of God, as a Moath eating vp, and waſting the other. Is not a little Spring better then a great pond? Yes. For in Summer, when the great pond is dryed vp, the little Spring ſtill holds out and does vs much ſeruice.

So

So is it with the graces of ſinceritie. Though they are but little, as the oyle in the cruſe, and the meale in the barrell of the *Sareptan* widdow; yet they haue ſuch a ſpring, that as ſhe held out in the Famine, when many of better eſtate, in all likelihood periſhed, ſo when the proud hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble ſincere Chriſtian, that had but two talents continues ſtill, and hath brought his two to foure, his fiue talents to ten. And what is the reaſon of this increaſe? Euen his ſinceritie. *Becauſe thou haſt beene faithfull*, ſaith our Sauiour, *in a little, I will make thee ruler ouer much.* Surely *Dauid*, as all other Chriſtians, had no great ſtocke to begin withall: for *the kingdome of heauen*, in the firſt beginning, is but a *graine of Muſtard-ſeed*: yet in ſhort ſpace of time, that his little faithfully imployed, and wiſely husbanded, brought ſo admirable an increaſe, that the poore Prentice got before the richeſt Merchants, in this kinde, euen the Teachers themſelues, and the graue Sages, and ancient Fathers, that had of a long time *knowne him that was from the beginning*, were of his old acquaintance, and *were in Chriſt long before him.* I, the other day a poore punie, a freſh man, *haue now got more vnderſtanding then all my teachers*, for all their great reading, yea, *then all my Ancients*, for al their long experience. But how might this come to paſſe? *Becauſe I kept thy precepts*, namely in ſinceritie. *This I had*, ſaith he, namely, the grace to remember the name of God in the night, to make his ſtatutes my ſongs in the houſe of my pilgrimage, &c. *becauſe I kept thy precepts.*

Luke 19.17.

Matth.13.

Iohn 2.14.

Rom.16.7.

Pſal.119.99, 100.

Pſal.119.56.

Fiftly, Sinceritie as it leſſens ſomething our euill, ſo it amplifies and addes to the glorie of our good actions, euen ſuch as are but of the lower ſort. There is not the meaneſt action whatſoeuer, which ſinceritie will not ſet a faire gloſſe vpon, and procure it, that grace in the eyes of God, that in ſome reſpects it ſhall be matchable euen to workes farre

farre greater, in their owne Nature. A poore labouring man that liues by his hands, hauing beene faithfull in that place, and performing ſincere obedience therein to God, may haue as much comfort on his death-bed, as the beſt Miniſter and Magiſtrate, whoſe ſeruice yet is in it ſelfe farre more honourable. Yea, if his ſinceritie in his calling bee greater then theirs is in theirs, his comfort alſo ſhall bee greater. For God regards not ſo much the matter, as the forme of our obedience, not ſo much the thing that wee doe, as the affection wherewith we doe it. Where ſinceritie is, there, in the meaneſt workes that are, together with them, the heart is giuen to God. And the more a man giues of his heart to God, the more acceptable is his work. The widdowes mite could weigh but light: but her heart weighed heauie. And ſo her heart being put to her mite, gaue it weight aboue the greater, but farre more heart leſſe largeſſe of the Phariſie. Sinceritie is to our workes, as ſpirit is to our bodies, maketh it farre better, then a greater, where there is more fleſh, but leſſe ſpirit. O rare and excellent vertue of ſinceritie, which can make light drams and barley cornes, as maſſie and ponderous as the huge talent. Whereas contrarily the want of ſinceritie maketh talents as light as feathers. Hypocriſie, ſuch is the filth of it, imbaſeth the pureſt mettals, and turneth verie gold, yea, pretious ſtones into ruſtie iron; Contrarily, ſinceritie is an excellent kinde of *Alchymie* turneth iron into gold, and as once our Sauiour, water into wine, Hypocriſie cauſeth the moſt glorious workes of almes, prayer, preaching, with great indignation to bee reiected: Sinceritie the pooreſt workes, of keeping ſheepe, ſweeping the houſe, &c. with great fauour to be accepted. Sinceritie then is all in all. A ſincere *Rahab* is better then an vnſound *Iudas*. As in the naturall bodie, to vſe S. *Auſtens* compariſon, the caſe of the ſound finger is ſafer then of the blindiſh eye. The finger indeed is but a little ſmall thing, and cannot doe ſuch

*Tutior eſt in corpore digitus ſanus, quam lippiens oculus. Digitus exigua quædam res eſt, oculus magnifice multum poteſt, & tamen melius eſt digitum eſſe, & ſanum eſſe, quam oculum eſſe, & perturbari, lippere, & excæcari.* In Pſal. 130.

ſuch ſeruice as the eye, it is not of that admirable nimbleneſſe and quickneſſe, nor cannot guide and direct the whole body, as the eye doth. And yet it is better to bee a finger, and to bee ſound, then to be an eye, and to be dimme, and darke, ready to fall out of the head. Better in Gods family to be a faithfull doore-keeper, and ſo to bee ſure to hold our place, then to be an vnfaithfull Steward, and ſo with him in the Goſpell, to be thruſt out, and come to the danger of begging. When wee come to die, it is not the greatneſſe, or the multitude of thoſe good workes which wee haue done, but the diſpoſition of an honeſt and ſincere heart, in the doing of them, that muſt then ſtand vs in ſtead. The Pſalmiſt pronounces them bleſſed that are vpright in their way. He maketh no choiſe of the way, he doth not ſay: Bleſſed are they that are vpright in the way of the Miniſterie, or the Magiſtracie, but ſpeaking indifferently of any way allowable by the Word, bee it neuer ſo ſimple or meane, he ſaith: Bleſſed are the vpright in their way, whatſoeuer it bee; bee it but to bee a drudge in a kitchin, yet hee that is vpright in his way is bleſſed; as contrarily he that is vn-vpright in a fairer and more glorious way, as the way of *Apoſtleſhip* is curſed. God looks not ſo much to the way, as to thy foot in walking in the way. Let the way be neuer ſo meane, yet no diſcomfort, if thou walke in it vprightly: let it be neuer ſo glorious, yet no comfort, if thou walke in it haltingly. Therefore *Ezekiah* being ſtrucken with that thunderbolt of the ſentence of death, what was his comfort? Euen this, the conſcience of his ſinceritie; *O Lord thou knoweſt I haue walked with an vpright heart:* This was his onely refuge. Though thoſe good workes he had done were in regard of his calling of the higheſt note, the reſtoring of the true worſhip of God, the purging of the defiled Temple and Prieſthood: yet he doth not comfort himſelfe with theſe ſo worthy workes; O Lord thou knoweſt I haue cleanſed thy

Luk. 6.

Pſal. 119. 1.

Eſay 38. 3.

thy Sanctuarie, erected thy worſhip, repaired the decayed wals of Ieruſalem, renued the glorie and beautie of thy *Sion*: no, but without inſtancing in any particulars he had done, he mentions onely the manner of doing, his ſincerities of affection in all his doings, *I haue walked before thee with a perfect heart*. So, how many and glorious were the workes of *Paul*, his miracles, his preaching, planting of Churches, conuerſion of ſinners, ſuffering of perſecutions? Yet reuiewing his life, what was his chiefeſt comfort? Let vs heare himſelfe ſpeake: *This is our reioycing*, not that we haue caſt out Deuils, healed the ſicke, cleanſed the Lepers, by the thunder of my preaching cauſed Satan to fall downe from heauen like lightning; (no, none of all theſe were his comfort:) but *that in ſimplicitie, and godly pureneſſe, wee haue had our conuerſation in the world*. Hence it was, that the Apoſtles when they returned to Chriſt, reioycing in their victorie ouer the Deuill were checked, and bidden to reioyce not in any other thing, then in that which euerie ſincere Chriſtian, though neuer ſo meane and contemptible, may reioyce in as well as they, namely, that their names were written in Heauen.

Sixtly, the ſpeciall hatred and antipathy that is in God againſt deceitfulneſſe, ſhould be a ſtrong motiue vnto ſincerities. There can be no vnion betwixt God and the hypocrite, in regard of the great diſſimilitude of diſpoſitions. God is ſingle, and he is double, hauing a heart and a heart, and therefore cannot bee as *Dauid*, a man according to Gods heart. The hypocrite is crooked, and God is ſtraight: And how will you compact together, and make euen ſtraight and crooked? How can there be friendſhip betwixt them that are euerie way of contrarie diſpoſitions? But where there is likeneſſe of manners, there eaſily will hearts bee glued and riueted together. Now the vpright in heart are according to Gods owne heart, and therefore as *Salomon* ſayes, *they are his delight*. The Lord ſo loueth the

2 Cor. 1. 12.
Aug. *in Pſal.* 130.
*Non voluit Apoſtolos gaudere ex eo quod proprium habebant, ſed ex eo quòd cum cæteris ſalutem tenebant. Inde voluit gaudere Apoſtolos vnde gaudes & tu. Quomodo diſtortum lignum ſi diſponas in pauimento æquali non collacatur, non compaginatur nec adiungitur, ſed ſemper agitatur & nutat, non quia inæquale eſt vbi poſuiſti, ſed quia diſtortum eſt quod poſuiſti: Ita cor tuum quamdiu diſtortum non poteſt, collineari rectitudini Dei, & non poteſt in illo collocari, vt hæreat illi, & fiat rectum.* Aug. in Pſal. 31.
Prou. 11.
Ioh. 1. 47.

the truth in the inward parts, that hee himſelfe with his owne mouth will commend; yea, and admire the true Iſraelites: *Behold a true Iſraelite*, ſayd our Sauiour of *Nathaniel*. Though ſinceritie lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apoſtle, that the Iewes *praiſe is of God*. Was it thought ſuch a matter for *Achilles* to haue the Poet *Homer* deſcriber of his vertues? O the glorie then of the ſincere Chriſtian, that ſhall haue God himſelfe the trumpetter of his praiſes? But he loathes and abhorres the hypocrite, euen as the ſtomacke doth luke-warme water, hee diſtaſtes him as much as hee doth the groſſe and open offenders. Therefore it is that he yokes them with ſuch in their puniſhment. *Doe good, O Lord, to the true in heart: But thoſe that turne aſide by their crooked wayes, them* (that is, hypocrites) *the Lord ſhall lead away with the workes of iniquitie*, yea, and reproacheth them with their name, when hee inflicts the puniſhment, *Depart ye workers of iniquitie*. Therefore it is alſo, that when he would threaten a man a grieuous puniſhment indeed, he ſayes, *he will giue him his portion with hypocrites*. And indeed the hypocrites puniſhment muſt needs be verie grieuous, ſince hee muſt bee ſpued out of Gods mouth. Now the baſeſt places that are, we thinke good enough to caſt vp our gorge in. So odious is the luke-warme hypocrite in the eyes of God, that in ſome regard he can better away with the ſtarke cold Atheiſt, and openly prophane and ſcandalous Epicure, as who would not rather haue an open, then a ſecret and friend-like enemie. *Chryſoſtome* ſayes well, that ſhee is a worſe woman that in hypocriſie blurres her face with teares, that ſhee might be iudged an humbled Penitentiarie, then ſhee that beautifies it with painted colours, that ſhee might bee reputed a faire and louely creature. And in the ſame proportion of reaſon, we may ſay that God more hated the Popiſh Phariſaicall

Reuel. 3. 16.

*Magis culpa digna eſt, quæ oſtentationem & laudem lachrymas fundit, quam quæ corporalis ſtudij pulchritudinis collocatur ſuſis ſtibioque depingitur.* Hom. 6. in Matth.

pining

pining of the body by counterfet faſting, then the Epicuriſh pampering of the body with gluttonie and belly-cheere: So out of conceit is God with hypocriſie. And this he ſhewes moſt apparantly, in that he will not endure hee ſhould come neere him in any ſeruice, or ſacrifice of prayer or praiſe. For his ſharpe noſe eaſily diſcerneth, and is offended with the ſtinking breath of his rotten lungs, though his words be neuer ſo ſcented and perfumed with ſhewes of holineſſe.

Seuenthly, and as in other regards God thinkes him vnfit to come neere him, ſo ſpecially in the function of the Miniſterie. Some ſuch indeed haue come neere him, as *Iudas* amongſt the Apoſtles, but often hath hee caſt them out with reproach, as vnſauourie ſalt, into the dunghill: Whatſoeuer their other ſufficiencies, and inablements may be, yet their want of a ſound heart makes God hold them vnworthy of this honourable calling. For this is the ſpeciall thing required of the diſpoſers of Gods ſecrets, *that euerie man be found faithfull.* Therefore when *Simon Magus* would haue beene meddling here, *Simon Peter* thruſt him away, and told him plainely, *Thou haſt no part or fellowſhip in this miniſtration:* And marke the reaſon why; *for thine heart is not right in the ſight of God.* But though all with this *Simon*, are not thus kept out, yet God ſhewes his diſlike of them ſome other wayes, either caſhiering them with great diſgrace, or elſe making both them and their miniſterie vile and contemptible: For the Lord *will be ſanctified in them that come neere him*, if not in the *ſinceritie* of their *ſanctification*, yet certainely in the *ſeueritie* of their *condemnation*.

1 Cor. 4, 2.

Acts 8, 21.

Leuit. 10, 3.

Eightly, and as the hypocrite is thus vnfit for God, ſo alſo for all good men to haue any thing to doe with; ſuch blemiſhes are they, and indeed the verie *botches* of any Chriſtian ſocietie. *Lydia* deſired *Paul* and *Sylas* vpon no other condition to enter into her houſe, then this; if they had

Acts 16, 15.

had iudged her faithfull: And *Dauid* hauing prayed for the ſweete company and communion of the godly; *Let ſuch as feare thee turne vnto me, and ſuch as know thy teſtimonies*, immediatly addeth another praier: *Let my heart be vpright in thy ſtatuts, that I may neuer be aſhamed.* Inſinuating therby that he ſhould be vnfit for the company of Gods children vnleſſe his heart were vpright. As therfore in the former ſpeech he praied for the company of the godly, ſo in the latter for that which might make him meete for their company, ſo that hee might hold out in that bleſſed felowſhip without being aſhamed, whē in the end for want of ſincerity he ſhould be ſhaken off by his companions: And againe, the ſame Prophet deſcribing what kind of court he would haue when he came to the kingdom, baniſheth from it the deceitful perſon, & makes choiſe only of the faithful: *Mine eyes ſhall be to the faithful of the land, that they may dwel with me. He that walketh in a perfect way, he ſhal ſerue me. There ſhall no deceitfull perſon dwell within my houſe.* Pſal. 119.79,80 Pſal. 101.6,7.

Ninthly againe, hypocriſie is ſo loathed by God, that he grutcheth it the leaſt ſucceſſe in any thing it goeth about. *Iacobs* ſonnes hauing treacherouſly ſold their brother, would yet couer their ſin, as with a lie, ſo with a fained hypocriticall conſolation of their mournefull olde Father: But withall their words could not they in the leaſt ſort cheare him vp, They were but *miſerable* comforters, becauſe *fained*. Hence it is that the bleſſing of God is not ſo vſuall, nor ſo large vpon the labors of Hypocrites, though neuer ſo well qualified, as of ſincere Preachers, though otherwiſe of meaner gifts. *If thou wilt turne vnto me, then ſhalt conuert*, ſaid God to *Ieremy*. And this is giuen as the the reaſon of *Iohn* the Baptiſts ſo great ſucceſſe in conuerſion of ſoules, becauſe he ſhould haue the ſounde and powerfull ſpirit of *Elias*. *He ſhall conuert* ſaith the Angell to *Zachary*, *many of the children of Iſrael to their Lord God*. Why ſo? *For he ſhall goe before him, not in the ſpirit of* Gene. 37.35. Iere. 15.19. Luke 1.16.

Eſra 7.9,10.

*hypocriſie, but in the ſpirit and power of Elias.* So where the good hand of God is noted in the ſucceſſe of *Eſraes* iourney, this reaſon is giuen thereof, euen *Eſraes* faithfull and honeſt heart to Godward. *He came to Ieruſalem according to the good hand of his God that was vpon him. For* Eſra *had prepared his heart to ſeeke the Law of the Lord, and to doe it, &c.*

Tenthly, well, but this ſometimes befals ſincerities, for its further triall, to be denied ſucceſſe, God forbid yet that any one ſhould be iudged an hypocrite for want of ſucceſſe; this would argue want of charitie and iudgement: but to ſee the miſerie of an hypocrite in the want of ſucceſſe, and the happineſſe of the ſincere profeſſour in the ſame caſe. For the one hath comfort in the conſcience of his ſincerities: the other is vexed and tormented with the guilt of his vnſoundneſſe, and taketh this puniſhment as a iuſt rebuke thereof. The vnſound Miniſter, let his paines be neuer ſo great, his preaching neuer ſo profitable, yet, if it take not, hath iuſt cauſe to lay the blame not vpon his hearers, but himſelfe. For well may he thinke with himſelfe. How ſhould I looke that God ſhould grace words comming from a corrupt and impure heart, with the attendance of his holy Spirit? But ſuch Miniſters, as in the want of ſucceſſe, are priuie to themſelues of their owne ſincerities, they may ſay with *Paul*, 2 *Cor.*3.4,5. *If our Goſpell be hid, it is hid to them that periſh.* Why ſo? *For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.* Marke how the Apoſtle alleageth his ſinceritie in the diſcharge of his Miniſterie, as a reaſon of comfort, when it preuailed not; aſſuring himſelfe vpon this ground, that the fault was in the hearers themſelues, and not in him, or in his preaching. The hypocrites ſucceſſe then is either none at all, or comfortleſſe, and ſo as good as none. For all the ioy of his ſucceſſe is daſhed with the conſcience of his owne hypocriſie.

Whereas

Whereas the ſincere Chriſtian, as he is vnder the promiſe of ſucceſſe, and ſo often hath it: ſo when for iuſt cauſes God ſees it not fit to accompliſh this his promiſe, being onely conditionall, yet then hath hee more comfort in his *ſucceſſefull ſinceritie*, then the hypocrite for his life can haue in his moſt *ſucceſſefull* and *happieſt hypocriſie*. Yea, the ſincere Chriſtian, being a beholder of his ſucceſſe, often carries away all the comfort thereof, when the miſerable hypocrite himſelfe is left dry and deſtitute. The ſucceſſe of a good worke done in ſinceritie, is ſpecially comfortable to the worker himſelfe, aboue that it is to others. Contrarily, that comfort which is in the ſucceſſe of an hypocriticall good worke is wholly others, the workman himſelfe hath not the leaſt iot. Hence S. *Paul*, though the falſe Apoſtles were his aduerſaries, and preached of enuie to vex him, and thought little of prouiding matter of comfort for him, yet he reioyced in their preaching, and the fruit therof. Whereas yet they themſelues, preaching onely of vaine-glorie and contention, could not haue the leſt comfort thereby. Phil.1.18.

Eleuenthly, laſtly, in all dangers, trials, and temptations, *Sinceritie* maketh vs valiant and couragious, begetting in vs the true, manly, generous, and heroicall ſpirits, euen that *Lion-like* boldneſſe ſpoke of in the *Prouerbs*. It is not put out of countenance with the falſe accuſations of ſlanderous tongues. It throweth them off, as *Paul* did the Viper vnhurt; yea, in a holy ſcorning it laugheth at them, as the wilde Aſſe in *Iob* doth at the horſe and the rider. No, no, the breſt-plate of righteouſneſſe, the brazen wall of a good conſcience feareth no ſuch arrowes. It ſaith with *Paul*, *I paſſe not for mans iudgement. Though mine aduerſarie ſhould write a booke againſt me, would I not take it vpon my ſhoulder, and binde it as a crowne vnto me?* ſaith *Iob*. Yea, further ſaith that holy man, *I will tell him the number of my goings*, I will acquaint him with my whole life, and let him picke what he can thereout, ſo little doe I know by Prou.28.1. 1 Cor.4.3. Iob 31.35,39.

my ſelfe: O the *confidence* of *ſinceritie!* Yea, yet further, *I will come vnto him*, not as a guiltie trembling ſlaue, but *as a Prince*, that being ſtrongly guarded both with armed men, and his Subiects loue; and imboldned with the might and right of his owne power, walks ſecurely, and without feare. O the noble ſpirits of ſinceritie! And indeed euerie true Chriſtian being a ſpirituall Prince, hath the ſpirit of the beſt Prince, as hauing that princely priuilege of a double guard, the guard of the Angels without, and of a good conſcience within, the peace whereof, as the Apoſtle ſpeaketh, is in ſtead of a *guard* againſt aduerſarie power. Shall now ſuch a Prince, ſo guarded, regard the enmitie of any? feare threatnings of any, though neuer ſo mightie? No. Wel may others feare him, as *Herod* and *Saul*, proud Tyrants did, the one *Iohn*, his poore Miniſter, *knowing* ſaith the Scripture, *he was a iuſt man, and a holy*; the other *Dauid*, his poore ſubiect for the ſame cauſe: but he feares none but God; neither yet him flauiſhly. *God hath not giuen vs the ſpirit of feare, but of power and loue, and of a ſound minde*, ſaith the Apoſtle; oppoſing the ſpirit of feare to the ſpirit of ſoundneſſe and ſinceritie. And indeed, as there is nothing more *bold* then a ſound conſcience; ſo nothing more *baſe*, or ſooner abaſhed, then an vnſound conſcience deſtitute of this ſinceritie. *Eliah* in his rags had the heart to goe meet *Ahab* in his robes, and *Dauid* in the midſt of all his reproches, had the face to profeſſe the name of God before Kings and Princes, without euer being blanked at their preſence. For, let a man be neuer ſo much deiected, this ſinceritie will reuiue and refreſh his ſpirit, and put new life into him. Contrarily *Peter*, when hee ruſhed in the preſumption of his deceitfull heart into danger, without this fence and fortification, how daſtardly a coward ſhewed hee himſelfe? See how ſmall a thing daunted him; euen the words of a poore ſilly wench. Who yet afterward, cloathed with this armour, was ſo ſtout and manly, that

Phil. 4. 8. 7. φρουρήσει.

Marke 6. 20.

1 Sam. 18. 14, 15.

2 Tim. 1. 7.

Pſal. 119.

that not the high Prieſt himſelfe, nor all his Priſons, nor puniſhments whatſoeuer, could any thing appall him. So in the afflictions ſent by God, O the reliefe that then Sinceritie yeelds within, when all other things faile vs! This cauſeth vs to lift vp our heads with ioy, when others are at their very wits end for feare. The hypocrite in peace and ſecuritie, may ſeeme ſtrong and valorous, but let God by ſome affliction dragge him out, as it were by the eares, from his lurking-hole, and conuent him before his Tribunall, and thou ſhalt not ſee any thing more abiect or heartleſſe. Then is that of the Prophet verified: *The ſinners in Sion are afraid, a feare is come among the Hypocrites? Who among vs ſhall dwell with the deuouring fire? Who among vs ſhall dwell with the euerlaſting burnings?* Eſay 33.14. But the ſincere heart, euen in this caſe, holds out confident and comfortable. When Chriſt ſeemed to ſet himſelfe againſt *Peter*, and to call the truth of his profeſsion into queſtion, with that threefold pinching demand, *Simon, loueſt thou me? Peters* faithfull heart ſtill held it owne, and ouer-came in that wreſtling, *Lord, thou knoweſt I loue thee.* Ioh.21.15,16. O the boldneſſe of ſinceritie, that dares make God the *Iudge*, when he makes himſelfe the *accuſer!* When *Iob* had againſt him not onely the Diuell his enemie, puſhing at him with his poyſoned weapons, but euen his owne friends, ſcourging him with their tongues, yea, his owne wife a thorne pricking him in the eye; yea, his owne God, miſerably laſhing his naked Soule with Scorpions, what was it that relieued him againſt all theſe, but the remembrance of his owne vprightneſſe in the courſe of his life by-paſt? And therefore he ſaid, *Vntill I dye I will neuer take away my innocencie from my ſelfe. My heart ſhall not reproue me for my dayes.* Iob 27.5,6. Who now would want ſuch a companion, ſuch a friend as Sincerities is, and that ſtickes ſo cloſe vnto vs, and yeeldeth ſuch ſweete comfort, euen in our foreſt tryals, and heardeſt ſtraights?

Meanes to get Sinceritie.

Here then happily ſome, feeling the want of this ſo neceſſaric a grace, will enquire concerning the *meanes* to attaine thereto.

*The firſt meanes* is, for a man alwaies to poſſeſſe his heart vvith the apprehenſion of Gods preſence, and ſo keepe it in his feare continually, *to walke* as *Enoch* did, *with God*, as being in his eye: and with *Moſes*, ſeeing him that is inuiſible. *Walke before me*, ſaith God to *Abraham, and be vpright.* Firſt, *walke before me*, ſet thy ſelfe in my preſence, behold my all-ſeeing eye, that ſeeth in the darke euen in the darkeſt corners of the heart, and then be *vpright.* This apprehenſion of Gods preſence will quaſh and cruſh euen the verie firſt riſings of hypocriticall thoughts. What? Gods ſees me, and ſhall I dare to dally vvith him? If but a man, nay, if but a child could looke into my heart, I durſt not deale doubly and deceitfully: How then may I dare to do ſo, vvhen the God of Heauen is preſent and beholds me? Hypocriſie ariſeth from the ſecret Atheiſme of the heart, whereby he ſaith: *Tuſh, none ſeeth.* And in this regard *Ananias* and *Saphira*, a paire of noble hypocrites, are ſaid to *tempt God* in ther hypocriſie, that is, to make tryall of him, whether he were preſent euery where or no, and ſo knowing all things were able to reueale their hypocriſie, And for the ſame cauſe did *Peter* tell them, that *they lied not to men, but to the Holy Ghoſt*; becauſe they thought they were out of Gods hearing, and onely *Peter*, and they with him, heard them. Therefore the Church in the Pſalmes ſheweth how they were kept in their ſincerities, from dealing falſely in their couenant with God; becauſe they remembred that God would ſearch it, as being the ſearcher of the heart. And S. *Paul* notably ioynes theſe two together; *We make not merchandiſe of the Word of God*: we play not the huckſters with it: *but as of ſinceritie, as of God, in the ſight of God ſpeake we in Chriſt.* It is impoſſible for a man to ſpeake as in Gods preſence, and not to ſpeake ſincerely.

Gen. 5. Heb. 11. Gen. 17. 1.

Acts 5. 9.

Pſal. 44.

2. Cor. 2. 17.

A ſecond *meanes* is, diligently to re-uiew all our works of obedience, as once God did his of creation, and to obſerue the peace and comfort of conſcience which we finde, vvhen vve do good things with good hearts, as on the contrarie the trouble and diſquiet of minde vvhen vvee do otherwiſe. And withall when we take our ſelues thus tardy, in a holy indignation, to take reuenge of our ſelues, iudging and condemning our ſelues before the Lord. The verie thinking of the after-reckonings we muſt come to, when we haue done our worke, vvill make vs take heede how we do it: For vvho is there that vſeth for all his actions, at the dayes end, to call himſelfe to a ſeuere examination, as the hard Maſter doth his ſeruants, that muſt not needes in the very middeſt of his actions reaſon thus with himſelfe Anon all vvhich now I do, muſt verie narrowly be looked ouer, if it bee not done faithfully and ſincerely, I ſhall ſmart for it then; O the wrings and ſecret pinches which mine owne guiltie heart will giue me; yea, the laſhes which by my owne couenant I am tied to giue my ſelfe, in caſe my worke be found blurred with hypocriſie! It ſtands me in hand therefore to looke to it, that though my worke, by reaſon of my weake skill, be but meane, yet it may bee cleane; though it be not fine, yet it may not be foule, being ſoyled and ſlubbered with the ſlurre of a rotten heart.

A third *meanes*, is true Humiliation of ſpirit. For where this is, there muſt needes be the deniall of our ſelues. And where there is true deniall of our ſelues there is not hypocriſie; which teſtifieth a man euen in ſeeking God, to ſeeke himſelfe, and in preaching Chriſt, to preach himſelfe. And therefore the Apoſtle oppoſing his owne ſincere, to others deceitfull preaching, ſaith; *We preach not our ſelues but the Lord Ieſus.* This is the ground of all vnſoundnes in Religion, this want of humbling and denying of our ſelues. For, hence it comes to paſſe, that we are ſo caried & ſwayed,

euen in our beſt actions, with the reſpects of our owne praiſe and profit. Therefore Saint *Luke* notes that the wiſe builder, that is, the ſincere Chriſtian, *digges deepe*; namely, in a deepe humiliation of his owne Soule; whereas the fooliſh builder, that is, the hypocrite, *builds without a foundation*, that is, enters vpon the profeſsion of Religion without euer being truely humbled and caſt downe for his ſinnes. And hence the building comes to bee vnſound, becauſe vnfounded. That the heart then may ſtand vpright before God, it muſt firſt as it were make it ſelfe crooked in ſtooping and bowing it ſelfe vnder his mightie hand in the exerciſes of humiliation. That the heart may be whole, it muſt firſt be rent and broken. Corrupt and impure Gold cannot be deſecated and rid of the droſſe, till it be moulten and diſſolued. Vnſound bodies, full of vicious humors, cannot come to any good eſtate, till they bee well emptied by purgation: Crooked things cannot be made ſtraight without the wringing of the hand. humiliation is that which melts vs, purges vs, wrings vs, & ſo makes vs of droſsie pure, of foggie ſound, of crooked ſtraight Chriſtians. Doeſt thou then deſire to be a ſincere Chriſtian indeede, a true Diſciple of Ieſus Chriſt, to bee freed of all vnſound mixtures? Thou muſt firſt be broken and battered in pieces, by the humbling hand of God, thou muſt remember thy Maſters rule, *If any man bee my Diſciple, let him denie himſelfe.*

Luke 6.48.

*Non eſt cor integrum niſi ſit ſciſſum.*

*Sincerum, ſine cera.* Donat.

Laſtly, ſincerity being oppoſed to mixture, as the notation of the word teacheth, that which cleanſeth our hearts from the defilement of ſuch mixtures muſt needes make vs ſincere. Now it is Faith which purgeth and purifieth the heart. Faith then apprehending the ſinceritie of Gods loue in Chriſts death to vs, and beholding there how Chriſt gaue his heart to be pierced for vs, cannot but make vs returne the like ſinceritie of heart and affection to God. *Thy louing kindneſſe*, ſaith *Dauid*, *is euer before me*; namely,

Acts 15.

Pſal. 26.3.

ly, by the apprehenſion of my Faith; *Therefore haue I walked in thy truth.* So *Paul* ſheweth that it was this loue of Chriſt towards him, which by his faith he apprehended and applyed to himſelfe, that made him deale ſo ſincerely, and ſeeke onely Gods glorie, euen then when to the world he might ſeeme to be mad of pride and vaine-glorie, in preferring himſelfe before the falſe Apoſtles. *Whether we be mad,* ſaith he, *we are mad to God*; that is, when I thus commend my ſelfe, and boaſt of mine owne miniſterie againſt others, and in ſo doing ſeeme mad to you, yet then I reſpect not my ſelfe in ſo doing, but onely God and his glorie: *Or whether we are in our right minde,* that is, vſe ſuch courſes as to you ſeeme wiſer, *we are it to you.* We doe it faithfully for your good. Now marke what it was which made him to doe ſo. *For the loue of Chriſt conſtraineth vs, becauſe we thus iudge, that if one be dead for all, then were all dead: And he died for all, that they which liue ſhould not henceforth liue to themſelues, but to him that died for them.*

2. Cor. 5. 13, 14. opened.

## CHAP. XXXII.

*The anſwering of the Obiection which the deceitfull Heart of man might gather out of the former doctrine of the hearts deceitfulneſſe.*

### VERSE 10. *I, the Lord, ſearch, &c.*

THis Verſe dependeth vpon the former, as a ſecret preuention of an Obiection, which vpon occaſion of the former Doctrine of the Hearts deceitfulneſſe, the wicked Iewes might make againſt the the Prophets threatnings, in this manner: If the

the heart bee ſo immeaſurably and vnſearchably deceitfull, that none can know it, then wee truſt to doe well enough, for all the inward wickednes and hypocriſie of our hearts. For if none doe know it, then none can puniſh it. The Lords anſwere is, as if hee ſhould more largely thus haue ſpoken; Nay, ſoft awhile, you runne too faſt: The heart cannot bee knowne of any creature, but *I the Lord*, the Creatour haue a priuiledge aboue all creatures, throughly and perfectly to know the inmoſt corners of your hearts: And therefore neuer thinke that the cloſeneſſe, and ſecrecie of your corruption ſhall free you from puniſhment; for my knowledge of your hearts is not an idle and vaine knowledge, but therefore doe I know them, that thereafter, as I ſhall ſee their inward ſoundneſſe or falſeneſſe, ſo I may diſpenſe my rewards, and puniſhments accordingly.

This is the coherence.

The ſence. *Search and try.*] That is, moſt exactly know; A Metonymie of the efficient: For by ſearching and trying, perfect knowledge is attained. And withall an *Anthropopathy*, that is, a manner of ſpeech; whereby God for our better vnderſtanding, is made affected like man: For God needs not any ſearching to come to the knowledge of any thing, as mans ignorance doth; But becauſe mens knowledge is beſt there, where the greateſt triall and ſearch hath beene made, therefore vnder this phraſe it pleaſeth the Lord to ſignifie his full and abſolute knowledge.

*Hearts and reines.*] That is, both thoughts & affections, the reynes being the ſeate of the ſtrongeſt affection, namely, that which is for generation. So *Prou.* 23.15,16. *My Sonne, if thou bee wiſe, my heart ſhall reioyce, and my reynes ſhall leape for ioy.*

*To giue.*] Either reward of puniſhment: *According to his wayes.* Sometimes the word *way*, is taken more

ſpecial-

ſpecially for ſome ſpeciall courſe in the carriage of ſome particular action; as *Numb.* 22.33. *Iudges* 4.9. More commonly for the general courſe and carriage of our whole liues, as *Pſal.* 119.1. *Mat.* 10.5. So here; *According to the fruit of his workes.* If his workes be good fruit, then reward; if euill, then puniſhment. In the wordes thus opened I conſider two points. Firſt, Gods *knowledge* of our hearts, which is ſet forth by the *exactneſſe* thereof, both in regard of the *manner*, in words, *ſearch and try*; and in regard of the *matter, hearts and reines.* Secondly, The *end* of his knowledge, *That I may giue, &c.*

Numb. 32.23. Iudges 4.9. Mat. 10.5.

To beginne with the firſt. It is the conſtant doctrine of the Scriptures euery where, that it is proper to God alone of himſelfe, *throughly*, and *exactly* to know the ſecrets of the hearts of men; and therefore denying this knowledge to all others in the former Verſe, *Who can know it?* Here he challengeth it to himſelfe, *I the Lord know it.* But I ſay, Firſt, *Of himſelfe*, Becauſe by reuelation from him, others may know: as Chriſts humanitie, *Iohn* 2.24. *But Ieſus did not commit himſelfe to them; For hee knew them all: And had no need that any ſhould teſtifie of man: for he knew what was in man.* So alſo the Prophet. As 1. *Sam.* 9.19. *I will tell thee*, ſaith *Samuel* to *Saul*, *all that is in thy heart.* No maruaile, when God had told him before. Thus *Eliſha* ſaw the hollow and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way?*) and *Peter*, of *Ananias* and *Saphira*, So in the Primitiue Church there were ſuch as had the *ſpirit of diſcerning*: But that phraſe of the *ſpirit of diſcerning*, ſheweth, that they diſcerned not mens hearts of themſelues, but by a ſpeciall worke of Gods Spirit, diſcouering them to their eyes, and that vnleſſe they had plowed with Gods Heyfer, they could neuer haue found out the ſo ſecret Myſteries of deceitfull hearts. Secondly, I ſay that God onely knoweth the heart *exactly* and *certainly*: Becauſe Man and Angels may

Iohn 2.24. 1.Sam.9.19. 1.Kings 5. Acts 5. 1.Cor.12.9.

may know it *coniecturally*, and by way of gheſſing. *Pro.* 20.5. *Counſell in the heart of man is like deepe water, but a man of vnderſtanding will draw it out.* Here euen naturall wiſdome is compared to a bucket, which is able, being let downe into the deepeſt well, to bring vp the waters thereof. So though the heart of many men bee full of deepe deceit, and can cunningly couch naughtineſſe, yet a wiſe man by obſeruation of their countenance, geſtures, ſpeeches, and ſuch like outward ſignes, will goe neere to diſcouer them. And therefore *Salomon* afterward in this Chapter, *verſ.* 26. hauing ſaid, that *a wiſe King ſcattereth the wicked, and cauſeth the wheele to turne ouer them*: becauſe it might be ſaid, how can he doe ſo, ſince wicked men haue ſo many couers for their wickedneſſe, to hide it from the eyes of the world? he addeth, as anſwering this obiection; *The ſoule of man is the light of the Lord, and it ſearcheth all the bowels of the belly.* So ſharpe is the noſe, euen of naturall ſagacitie, that it is able to ſmell out, and ferret out wickedneſſe, euen when it lurkes in her ſecreteſt holes, vſing thoſe meanes I ſpake of, of diligent obſeruation, inquiſition, of comparing, and laying ſpeeches and actions together, and ſuch like. But now Gods eye needs no ſuch ſpectacles to looke into theſe blinde corners of the heart: For hee hath a fierie and flaming eye, which is both the *Organe*, and the *Meane* of ſeeing, miniſtring light to it ſelfe, to diſcerne all things. Whence it is, that as the Pſalmiſt excellently ſaith, *hee knoweth our thoughts afarre off*, long before there goe any outward ſignes in the face to bewray them. According to that which the Lord ſpeaketh of himſelfe concerning his knowledge of the Iſraelites hearts: *I know his thoughts euen now, what he will doe, before I bring him into the Land which I ſware:* Whereas the wiſeſt men know them onely when they are neere at hand, when they are readie to breake out at our faces, eyes, mouthes. So that in this regard wee may iuſtly

Prou. 20.5.

Pro. 20.26,27.

*Solus Deus ſolam neſcit ignorantiam. Et totus videt, & totum, quia minimè fallitur quia minimè claudi, quia extra ſe lumen non quærit vt videat. Ipſe enim eſt qui videt, & vnde videt.* Bern. Pſal. 139. 2.

Deut. 31. 21.

ly vſe that of the Prophet, *Am I Godneere hand onely, and not alſo afarre off?* Yes Lord thou muſt needs bee a God a farre off, who knoweſt our thoughts ſo farre off, euen before we know them our ſelues; yea, before euer we had any being our ſelues. Whereas wee poore blind creatures cannot ſee the heart, vnleſſe wee may pore vpon it, hauing it laid neere our eyes in outward ſignes; and yet neither then, can wee ſee it otherwiſe then the man in the Goſpell, ſaw men walking as Trees. Thou ſeeſt the deceits of the heart, with an vnerring and vndeceiuing eye: Wee with an vncertaine, and erroneous. As our heart is deceitfull, ſo our eye alſo in ſeeing, and iudgeing of the deceitfulneſſe thereof, ſo that it cannot, when it is at the cleereſt; giue any infallible definitiue ſentence concerning any mans heart, but onely probable, by way of diuining. But in this coniecturall knowledge the Angels ſpecially excell, by reaſon their eyes pierce deeper then ours, euen to the ſight of the inward parts of our bodies, as well as of our outward, though yet in the outward they are able to ſee farre more then wee. Hence *Dauid* for his wiſdome in finding out of ſecrets, is compared to an Angell of God, by the woman of *Tekoa*. The Deuill therefore may bee able to giue a ſhrewd gueſſe at our thoughts, the rather for that hee himſelfe often ſuggeſteth thoughts vnto vs, and hath libertie giuen him to come, though not into the priuie Chamber of the Soule, yet into the outward Chamber, the Fancie, and to worke vpon thoſe phantaſmes, which there he finds. Neuertheleſſe, hee cannot directly and certainly ſet downe what our owne ſecret thoughts bee, but ſtill this Doctrine remayneth true, onely God of himſelfe exactly knoweth the ſecrets of the heart. There is indeed a great mingle-mangle and confuſion of thoughts, euen as there is of droſſe and good mettall in ſiluer and gold, which lie ſo confuſed together, that to the eye of man the droſſe is not diſcer-

Ier.23.23.

2.Sam.14.20.

nable

nable. But when they are in the Furnace and fining pot, then we may ſee them both diſtinctly. That which is the Furnace to the gold, the fining pot to the ſiluer, the ſame,
Prou.17.3. ſaith *Salomon*, is the Lords flaming eye to the heart of man; euen in the midſt of the greateſt ſhuffles, and confuſions it is a notable diſtinguiſher, cleerely diſcerning the bad from the good, the baggage and refuge from that which is good and fine, though they bee neuer ſo troubleſomely iumbled together. And no maruell, for euen *Hell*,
Luke 8.31. (a place farre deeper then the heart, *Luke* 8.31. farre vaſter and wider, being of ſo infinite receipt, that able to hold
Iſay 30 33. all the damned ſoules and bodies, *Eſay* 30.33.) *and deſtruction*, (the infinite paines of this Hell) which (as the Prophet ſpeaketh of Heauens ioyes) eye hath not ſeene, eare hath not heard, nor the heart of man once able to apprehend the thouſand part of them) *are open to the eyes of the Lord, how much more then the hearts of the children of men?* And hereof the Scriptures giue a double Reaſon.

Firſt, Gods Omni-preſence. If a man could bee in any place where God were not, hee might eſcape the ſight
Ier.23.24. of his eye. But, *can any man* (ſaith the Lord) *hide himſelfe in ſecret places that I ſhall not ſee him? Doe not I fill Heauen and Earth?* This reaſon *Dauid* purſueth notably, *Pſal.*139. throughout.

Secondly, Gods forming of the Heart. He that made the eye, ſhall not he ſee? The eare, ſhall not hee heare? The heart, ſhall not he vnderſtand? Artificers know the nature and properties of their works; and ſhall God onely be ignorant of his workmanſhip? This reaſon alſo *Dauid* vrgeth
Pſal.139.12,13 in the ſame Pſalme, verſe 12.13. *The darkneſſe hideth mee not from thee. For thou haſt poſſeſſed my reines, thou haſt couered me in my mothers wombe.*

To theſe two Reaſons I adde a third, namely, that God is the preſeruer and vpholder of the heart, *Acts* 17.

*In*

*In him we liue, moue, and haue our being.* Which is to be vnderſtood as well of the motions of the mind, in thoughts and deſires, as of the body. The minde is borne vp by God, euen in the act of thinking, farre otherwiſe then the earth beareth vs in walking. Therefore it cannot be, but God muſt needs perceiue the motions of our mindes, euen as the ſenſleſſe earth, if it had ſenſe, muſt needes perceiue the motions of our bodies. Acts 17.27.

The Vſe 1. This ſerueth to aſſure our faith, that the Scripture is the Word of God. For it is proper onely to God, to know the ſecrets of our hearts. But the Scriptures doe notably lay open the cloſe corruptions of our hearts vnto vs, in ſo much as we muſt needs be forced with the vnbeleeuing Idiot, to fall downe on our faces, and to ſay, *Verily God is here*; it is hee that ſpeaketh. And as the woman of *Samaria*, when ſhee heard Chriſt diſcouer her ſecret adulterie, then ſhe gaue ouer wrangling, and went to her neighbours, ſaying, *Come and ſee a man, that hath told me all that euer I haue done: is not he the Meſſiah?* ſo we, ſeeing our hearts ſo liuely decyphered vnto vs in the Scriptures, may in like ſort cry out one to another; Come and ſee a Booke, that tels vs all that is in our hearts; muſt not this needs be his booke who onely knoweth the heart? Beſides that, as the Scriptures doe detect our thoughts in generall, ſo ſome particular mens in ſpeciall. As, what was *Hamans* proud thought, when the King aſked him what ſhould be done to the man he would honor: what was *Michols* deſpightfull thought, when ſhee ſaw her husband dancing: what was *Sauls* murtherous thought, when *Dauid* played on the Harpe before him: what was *Felix* couetous thought, when hee talked priuately with *Paul*: what was the *Phariſees* detracting thought, when the woman wiped our *Sauiours* feet at the table? Theſe perſons had ſo much wit as to keepe their owne counſell, and in many of them, ſhame muſt needs be of *Vſe.* Eſter 6.6.

of force to keepe them from babbling their owne ſecrets, and vncouering their owne filthy nakednesſe. How then is it poſſible for vs to imagine how the writers of thoſe Hiſtories, ſhould come to the knowledge of ſuch ſecrets, otherwiſe, then by the reuelation of the Spirit of God?

Secondly, this muſt teach vs in confeſſion of our ſinnes, not to conceale any thing, but to powre out our ſoules like water, for God hath a darting and piercing eye, that ſees the verie bottome of our hearts. This vſe *Ioſhua* made of the doctrine to *Achan*, when God by lot had detected him; *My ſonne, giue glorie vnto God*, namely, the glorie of his omniſcience, thou ſeeſt already the depth of his knowledge is greater then the depth of thine owne deceitfull heart, confeſſe thy ſinne therefore vnto God, euen the whole circumſtance of the matter. A malefactour would not conceale any thing from the Iudge, if hee were certaine the Iudge knew all. And in truth, when wee goe about to hide any thing, wee *rather hide God from our ſelues, then our ſelues from God*, wee put out our owne eyes, not Gods.

Ioſh.7.19.

*Et tibi quidem Domine, cuius oculis nuda eſt abyſſus humanæ conſcientiæ, quid occultum eſſet in me etiamſi nollem confiteri? te enim mihi abſconderem, non me tibi.* Aug.conf.10 2. 1 Theſſ.2.3,4.

Thirdly, this muſt cauſe vs to be ſincere and conſtant in all the duties of godlineſſe. 1 *Theſſ.*2.3,4. *We handled not the word of God deceitfully, we ſpeak not as they that pleaſe men, but God, which trieth the hearts.* So the Church, *Pſ.* 44.18, 19,20, 21. After the profeſſion of their integritie, euen in the middeſt of heauie perſecutions, giueth this as the reaſon of this their ſo doing: *If we haue forgotten the name of our God, and holden vp our hands to a ſtrange God, ſhould not God ſearch this out? for hee knoweth the ſecrets of the heart.* Whenſomething we are to doe, muſt be ſubiect to the cenſure of ſome ſpeciall wiſe, iudicious man, alas, how doth the ſharpneſſe of his iudgement ſcare vs, and what care and circumſpection vſe wee in ſuch caſes? Well, all our actions whatſoeuer muſt come vnder Gods ſcanning, and they muſt abide the cenſure of that

pure and ſeuere eye that cannot behold the leaſt iniquitie. And ſhall we nothing reuerence or reſpect this eye? Shall we take no care how to pleaſe it? O that wee could but bring our ſelues once to giue that reſpect to Gods eye, which we doe to mans. It is true indeede, the Apoſtle condemneth eye-ſeruice in ſeruants to their maſters. But yet this eye ſeruice to men ſhall condemne our want of eye-ſeruice to God: and would to God by their example, wee could learne to performe eye-ſeruice to God. The ſeruant though he worke idlely and lazily, when his Maſters eye is off him, yet painefully when it is on him. Gods eye is alway on vs, and therefore if wee had that reſpect of our heauenly Maſter, which of our earthly; wee ſhould alwayes performe obedience to him. Eye-ſeruice, performed to God, muſt needes bee laſting and continuing ſeruice. If thou canſt find a time when Gods eye is off thee, I will then giue thee leaue to giue ouer thy worke, or to worke vntowardly: but ſince Gods eye is alwayes on thee, why is not thy eye alſo alway on him, as *Enochs* was? Why walkeſt thou not as in the preſence of this God? Why laboureſt thou not in all thy ſeruices to approue thy ſelfe to this eye that ſeeth in ſecret, and is able by it owne Chryſtall brightneſſe to diſcouer the ſmalleſt mote of hypocriſie in the blindeſt nooke of thy heart? That ſo when it ſhall come to take a view of them, it may giue witneſſe to them; and acknowledge them, though not, as once thoſe ſolely his own in the creation, for very good, yet for good in part, for good ſincerely, though not good perfectly. This vſe *Dauid* made of this Doctrine to himſelfe, *Pſal.*119.168. *I haue kept thy precepts*, namely, conſtantly and ſincerely, *for all my wayes are before thee.* Pſal.119.168.

Fourthly, this muſt reſtraine vs euen from ſecret ſinnes, which wee might commit without the priuitie of any other. For, whereſoeuer thou art, there is an eye that ſees thee, an eare that heares thee, a hand that Regiſters thy

actions. By this argument *Solomon* dehorteth from adulterie, which for the moſt part is committed in the night, *Iob.*24.15. becauſe all the wayes of men are open and naked to Gods eyes. What horrible Atheiſme doth this argue, that the preſence of a little Child ſhall hinder vs from the doing of ſome wickednelſe, when Gods preſence cannot? But as our Sauiour ſpeaketh concerning Killing: ſo I of Seeing; Feare not them that can ſee the body onely, but feare him that can ſee the Soule alſo; to whom night and light, day and darknelſe are all one, who can as eaſily ſee thee in the dead darknelſe of the night, as at high noon in the cleareſt Sun-ſhine; as well when the Candle is out, as when lighted, him I ſay feare. If wee did beleeue this vbiquitie of Gods eye, how would it quaſh the verie firſt riſing of euill thoughts in our hearts? The eye of man drawes from vs a care of our outward behauiour: why then ſhould not the eye of God draw from thee a care of the inward behauior of thy heart, ſince God ſees thy heart better then man thy face, and vnderſtands thy thoughts better then man thy words? Little Children when in the middeſt of their diſorders they ſpie once their fathers eye, they are huſhed preſently: So ſhould it be with vs, when through forgetfulnelſe of this all-ſeeing eye of our heauenly Father continually ouer-looking vs, our hearts haue begun to breake looſe, and to ſport themſelues in vaine and idle thoughts and deſires; then ſhould wee conſider that all this while Gods eye hath beene fixed on vs! Wretches then that we are, that haue had our Fathers eye to be a witneſſe of our miſdemeanour! Then in this caſe ſhould this ſpirituall eye of God work the ſame effect in vs, which once the bodily eye of Chriſt in *Peter*. It ſhould euen daſh vs, and ſhame vs in the middeſt of our ſinne. If being in the ſight and preſence of our betters, whoſe grauitie and authoritie claymeth ſpeciall reuerence at our hands, wee yet not knowing of it, haue beene otherwiſe in our ſpeech and

Prou.5.21.

and behauiour then became vs, wee no ſooner ſee them, but are aſhamed preſently, and are ready to crie them mercie. Should we not doe the like, much more, when wee haue offended and grieued the holy eye of the Lord with any vndecent behauiour, though but our heart onely? Should we not ſay as once *Iacob* in *Bethel* (ſince God is preſent in all places as well as in *Bethel*, though not with ſo ſpeciall a kind of preſence.) *Surely God is here, and I was not aware?* Gene.28.16.

Fifthly, this muſt make vs take heede off deceiuing our ſelues with vaine pretences, in ſhifting of good duties, or in excuſing our ſinnes. If we can find but the leaſt ſtarting hole, if wee can get but the ſillieſt pretext by the fingers end, how glad are we of it? How faſt doe we hold it? But alas, Gods eye can eaſily ſee through theſe Figge-leaues, it can eaſily fetch *Adam* out of the thickets. The Anatomiſt doth not ſo clearely ſee the inwards of the body he hath opened, as God doth the ſecret deceit of our hearts, though neuer ſo fairely cloaked and coloured. Away then with all dawbing. *Be not deceiued*, ſaid the Apoſtle to thoſe whoſe wit could find out lurking-holes enough for their wickednеſſe in defrauding Gods Miniſters, *God will not be mocked.* And excellently *Salomon*, *Deliuer them that are drawne to death, and wilt not thou preſerue them that are led to be ſlaine? If thou ſay, Behold we know not of it, he that pondereth the Hearts doth he not vnderſtand?* Heb.4. Gal.6.6. Prou.24.11,12.

Sixthly, This Doctrine is full of ſweete comfort, and that in ſundry caſes. Firſt, in the peruerſe iudgement of men often vnder-valuing of vs, and depreſsing vs farre beneath our inferiours. As the *Corinthians* did *Paul* vnder their ſhallow-headed Verbaliſts, not worthy to carrie his Bookes after him for ſound and ſubſtantiall learning. Our comfort here is this, that God ſeeth not as man ſeeth, iudgeth not as man iudgeth, by the *ſeeing of the eye*, by the *hearing of the eare*, by outward appearances. Whence it 1.Sam.16. Eſay 11.

comes to paſſe, that vvhen the falſe and iniudicious eye of man, too too much affected vvith outward ſhewes, hath preferred bold *Thraſoes* before their betters, that cannot in like pompous oſtentation ſet forth themſelues, and hath adiudged preeminence rather to *Eliaſhebs* outward perſon, then *Dauids* inward parts; yet God comming after, reuerſeth and appealeth this vnrighteous iudgment, thruſting downe proud ignorance from the head of the table to the foot, and lifting vp humble knowledge from the foote to the head. Thus *Paul* relieued himſelfe when he was thus diſparaged by the Corinthians; *I paſſe not*, ſaith he, *to bee iudged of you*; I meaſure not my ſelfe by any mans iudgement: *He that iudgeth me is the Lord.* Wherefore as vvee haue no reaſon to flatter our ſelues vvhen men flatter vs, ſo neither alwaies to diſcourage our ſelues when men diſcourage vs, as mens *praiſes* muſt not *tickle* vs, ſo neither alwayes their *diſpraiſes* trouble vs. For true, both praiſe and diſpraiſe is from God, who ſearcheth the heart, and trieth the reines. Heed not then mens iudgement ouer-much, but againſt their blacke coales comfort thy ſelfe with Gods white ſtone. Secondly, here hence alſo vve may gather comfort in falſe imputations and ſlanders. As this was *Iobs* comfort in the aſperſion of hypocriſie, *My witneſſe is in heauen, and my record on high.* Thirdly, It ſteedeth alſo for comfort in the preuailings of the wicked againſt vs, and
Pſal. 7. 9. that vnder colour of right, *Pſal.* 7. 9. *O let the malice of the wicked come to an end; but guide thou the iuſt: For the righteous Lord ſearcheth the hearts and the reynes.* And therefore he ſeeth the innocencie and ſinceritie of the
1. Chron. 16. 9. one, the fraud and hypocriſie of the other, notwithſtanding all their goodly words. *The eyes of the Lord looke downe from heauen, to ſhew himſelfe ſtrong to them that are of a perfect heart:* namely, in the end, at laſt, euen when they are moſt weake in themſelues, to giue them the victorie.

Fourthly,

Fourthly. But moſt cordiall is that conſolation which this doctrine miniſtreth in our temptations and inward conflicts with Satan and our owne Conſciences, crying out againſt vs, that we are not that vvhich others and our ſelues haue thought, that vve haue not ſo much as the leaſt dramme of any goodneſſe. And indeed, in temptation, our ſinnes often preſent themſelues in ſuch a multitude, that they wholly intercept from our eyes the ſight of grace. Yet here in the defect of our owne knowledge we muſt comfort our ſelues with God; and ſay vvith *Ezechiah*, in that his grieuous triall, *O Lord thou knoweſt I haue walked with a perfect heart before thee.* Thus *Peter*, vvhen Chriſt lay grating vpon him vvith that threefold interrogation, *Simon, loueſt thou me?* thereby renewing the bitter memorie of his threefold deniall, and in effect, ſaying thus much: How can I thinke that thou vvho haſt ſo often denied me, doeſt loue me? he yet ſuſtained himſelfe with this meditation of Gods knowledge; *Lord thou knoweſt all things, thou knoweſt that I loue thee.* The Apoſtle ſheweth, *Rom.*8.26. that ſometimes, in the extremitie of affliction, vvee are ſo confounded in our ſelues, that though indeed vve do pray in our ſecret ſighes and ſobs, yet vve perceiue not that vvee pray. For ſo I take it that text may be read; *Wee know not what we pray.* The fleſh vvith her murmurings makes ſuch a dinne, that wee can hardly heare the voyce of the Spirit, mixing vvith the flaſhes roarings and repinings, his prayings, ſighes and ſobbings. But becauſe a poore ſoule would hence diſcomfort it ſelfe, and thinke vvhat good vvill ſuch confuſed prayers do me, vvhich I ſcarſe diſcerne my ſelfe? The Apoſtle anſwereth notably, oppoſing to this obiection the comfort of this doctrine of Gods knowing the heart: *But he that ſearcheth the heart he knoweth the meaning of the ſpirit.* Marke how he oppoſeth Gods knowing of our prayers to our owne not knowing. As if he ſhould ſay: Let not this trouble thee, that thou canſt not perceiue

Iſay 38.3.

Ioh.21.15,16.

Rom.8.26.27.

that thou prayeſt, Do not therefore thinke thou canſt not, thou doſt not pray: For though thou know not vvhat it is thou prayeſt, yet God the ſearcher of the heart, vvho is greater then thy heart, he knoweth and approueth alſo thy prayer. Diſcourage not then thy ſelfe ouer-much in the vvant and feeling of grace in thy ſelfe. Remember that God ſees, as that euill, ſo alſo that good vvhich ſometimes thou ſeeſt not in thy ſelfe.

And therefore as thou oughteſt not to bee ouer-confident in the not feeling of ſinne in thy ſelfe, but to ſay with the Apoſtle, *Though I know nothing* (that is, no euill) *by my ſelfe, yet am I not thereby iuſtified*; ſo neither to be too farre deiected in the not-feeling of grace, but by
1. Cor. 4. 4. like proportion to ſay, *Though I know no good in my ſelfe, yet am I not thereby condemned.* So much of the firſt point; Gods knowledge of the heart: The ſecond followeth; the end of this knowledge, *That I may giue to euery man according to his wayes, &c.* The which words we vvill conſider, firſt, in the reference to the former: Secondly, apart by themſelues.

Out of the former conſideration, we learne.

Firſt, That good and euill thoughts and deſires, in Gods account, are good and euill workes. For God: here ſaith, he taketh through notice of the heart, that hee may recompence men according to their workes, Thereby imploying, that if hee did not ſee the heart, there muſt needes ſcape many wicked thoughts and deſires vnpuniſhed, many good ones alſo go vnrewarded; and ſo he ſhould not bee able to giue to euery worke his proper recompence, namely, to the inward workes of the heart, the thoughts and deſires thereof. Concerning euill thoughts,
Acts 8. 22. *Peters* ſpeech is excellent to *Simon Magus: Pray to God, that if it be poſſible, the thought of thy heart may bee forgiuen thee.* Forgiueneſſe preſuppoſeth deſert of puniſhment; puniſhment an euill worke meriting it,

for

for puniſhments are onely awarded to workes. For good thoughts and deſires *Pauls* ſpeech is excellent, *It is God that worketh both to will and do.* If both be his owne workes, the deſire as well as the deede, he muſt needes loue, and like both the one, and the other. This maketh againſt them, that make no bones of euill thoughts, as though no other euill workes, then ſuch as bee outward. Secondly, It ſerueth for comfort to the children of God, diſabled ſometimes by want of outward helpes, or otherwiſe, for the performance of ſome kinde of outward obedience. Theſe muſt remember how highly God apprizeth good purpoſes, and deſires, accepting and rewarding them, when they come to him, as if they came accompanied with the deedes themſelues. *Dauid* did but conceiue a purpoſe to built God a houſe; God rewarded it with the building, and eſtabliſhing of *Dauids* houſe; 2. *Sam.* 7.16. Hee did but conceiue a purpoſe to confeſſe his ſinne; Gods eare was in his heart, before *Dauids* confeſſion could bee in his tongue, *Pſal.* 32.5. The poore beggars that haue wanted foode for themſelues, Chriſt yet ſhall ſay at the laſt day, yee haue fed me when I was hungry, onely in regard of their ſtrong affection, if they had had abilitie. The prodigall child, when he was but conceiuing a purpoſe of returning, was preuented by his Father, firſt comming to him, *Luke* 15.20. and *Eſay* 65.24. God will *anſwer vs before we call*, that is, in our purpoſe of prayer. O ſweet comfort! when wee addreſſe our ſelues to prayers in our priuate meditations, and bethinke our ſelues of our ſundry wants, wee purpoſe with our ſelues to begge ſuch and ſuch things, vvhereof yet happily wee forget ſome in the vocall prayer: ſhall any good ſoule now thinke that the memories weakeneſſe ſhall any thing preiudice her in this caſe? No, thy purpoſe of asking the thing forgotten, was a moſt effectuall asking of it, and vnto Phil. 2.13.

thee belongeth the comfort of that ſaying. *I will heare before they call.*

Secondly, That God eſteemeth of the goodneſſe of our outward workes by our hearts. Therefore here he ſaith, that he firſt ſearcheth the heart, before he recompence the worke. If God iudged of workes onely by the outward matter of them, there needed then no looking into the heart, for the iuſt diſpenſing of rewards, and puniſhments. Now there are two things more eſpecially in the heart, whereby God iudgeth of our workes. Firſt, Faith, vvhich cleanſeth the heart, and maketh it a good treaſurie, fit for a good man to bring forth good things, vvhich alſo propoundeth vnto vs, and vrgeth vpon vs the commandement of God, preſcribing the good vvorke to be done: vvhence that title of the *Law of Faith*, and vvhence alſo our obedience is called the *obedience of Faith*. Secondly, A ſincere affection, chiefely reſpecting Gods glorie, and the Churches good in that vve do. The vſe, Firſt Againſt the Papiſts, that vpon ſuch places as this, vvould found the doctrine of merit. But here God ſayes hee lookes into the heart; vvhen hee vvould reward the outward vvorke. So that there is no vvorthineſſe in the outward vvorke it ſelfe, but it is ſomething vvithin the heart, which procureth the reward to the outward vvorke, and that is ſpecially as I ſhewed, faith in the bloud of Ieſus Chriſt. 2. Againſt the vvorkes of morall and ciuill men; which though beautifull in the eies of the world, are yet deformed before God, becauſe they neither flow out of a pure fountaine of a purged heart, nor are referred to iuſt ends. Let the ciuill man know, that vvhen he preſents God vvith his outward righteouſneſſe, looking for ſome reward, the dung of his ſacrifice ſhall bee throwne in his face: for God vvill looke into his heart, and finding it vnbaptized, bee will bid him looke into the rockes whereout his workes vvere hewen, and into the

1. Tim. 1. 6.
Acts 15.
Mat. 12.
Rom. 14. 23.
Rom. 3. 27.
Rom. 1. 5.

the hole whereout they were digged, and then aske him, how that can be cleane which hath ſo impure an originall? Thirdly, Againſt Hypocrites, that with their leauen, ſowre the beſt workes they doe. If God in iudging of good workes did not looke to the heart, an Hypocrite might ſpeed as well as the beſt Chriſtian. But heere wee ſee the affection and diſpoſition of the heart is all in all with God. We indeed iudge of the *heart* by the *worke*: God contrarily iudgeth of the *worke* by the heart. We firſt approue the worke, and then the Workman: But God firſt hath reſpect to *Habel*, and then to his Sacrifice. Though the matter of the worke bee neuer ſo good, yet the corruption of an vnſanctified heart will marre all, and change the nature of it. And as it will be no excuſe before God, when the matter of the worke is ill, to plead the goodneſſe of the heart; ſo neither, when the heart is naught, to plead, that the matter of the worke is good. Whereof wee haue notable examples, *Eſay* 58. in the Iewes vrging God with their Faſting, and yet ſent away emptie; and in thoſe Reprobates, *Mat.*7. alleadging their preaching in Chriſts Name, caſting out of Deuils, &c. but receiuing that feareſull anſwer, *Depart from mee yee workers of iniquitie: I know yee not.* Loe, preaching it ſelfe though in Chriſts Name, becauſe yet not for Chriſts Name, is, with God, but a worke of iniquitie, and Hell fire is the reward of it. So *Cains* outward workes in ſacrificing were the ſame with his Brothers, and yet Saint *Iohn* ſayes, *Cains workes were euill, and Abels good.* And God himſelfe ſaid to *Caine, If thou doeſt well ſhalt thou not be accepted?* As though for all his Sacrifices, hee had not done well as yet. And ſo the Iewes Sacrifices are in indignation reiected, with a, *who required theſe things?* Becauſe indeede, God did not require bodily exerciſe, diuorced from the ſpirituall; the ſhell without the kernell, the huske without the Corne, the carkaſe without the ſoule. Hence it is that the Lord calleth

Gen.4.4.

Mat.7.23.

1.Iohn 3,13.

Eſay 66.3. Eccleſ. 5. *Quem recitas, meus eſt, ô Fidentine, libellus, Sed male dum recitas incipit eſſe tuus.*

calleth the Iewes Incenſe and Sacrifice, though commanded by himſelfe, *their owne wayes.* And in another place his owne Sacrifice, *the Sacrifice of Fooles.* For as *Martial* ſaid to *Fidentine,* the Booke thou readeſt is mine, but when thou readeſt it ill, then it begins to be thine: ſo may God ſay to Hypocrites; Theſe workes of Prayer, hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your own. I will acknowledge them no longer for mine. I ſee then, that it is not ſafe for vs to reſt in the outward worke, but that wee had need to looke to our hearts in all the ſeruices we performe. For God will looke to our hearts in iudging, and in rewarding. And that which God moſt lookes to in *rewarding*; that had we need moſt looke to in *practiſing.* As the workman in the doing of any worke, will bee moſt *carefull* in that part of it, wherein hee knoweth the eye of him, for whom he worketh, will be moſt *curious.* If God, when thy Prayer ſhall come to bee weighed in his ballances, ſhould then eſpecially ſtand vpon thy tongue, vpon thy phraſe of ſpeech, vpon the tune of thy voyce, &c. then it would ſtand thee in hand in praying, ſpecially to minde theſe things. But ſince it is the affection of thy heart, hee will aboue all things make inquirie of, conſider then what a folly it is in practiſing, to bee moſt diligent in that, whereof God in examining will be moſt regardleſſe; and to be moſt negligent there, where wee ſhall bee ſure to find him moſt ſtrict, and ſeuere. And withall conſider thine owne miſerie, who depriueſt thy ſelfe both of mans, and Gods reward. For the very matter of thy worke will make thee odious to the World, as carefully flying the very appearance of good, as the Apoſtle biddeth vs to flie the appearance of euill. But the corrupt *manner* of thy worke will make thee twice as odious to God, to whom alwayes, *Fained Sanctitie is double iniquitie.* Withall conſider, what a griefe it muſt needs be to thee at the laſt day,

day, to ſee others *mites* receiued for their ſinceritie, and thine owne *talent* refuſed for thy hypocriſie: to ſee others cups of cold water mercifully rewarded, and thine owne giuing the Cup of Chriſts Bloud, the Water and Bread of eternall Life, ſeuerely puniſhed.

Fourthly, This muſt teach thee when after long outward practice of Godlineſſe, thou findeſt not the true reward of Godlineſſe, then to enter into thine owne heart by examination, and to conſider whether thou art guiltie of hypocriſie or no. For true *Godlineſſe is great gaine:* and God alwayes is iuſt, giuing men according to their workes, but yet meaſuring the workes by the heart. If then thou doing workes outwardly good, receiue an anſwerable reward, doe not therefore challenge God of iniuſtice, (as thoſe Iewes, *Wherefore haue we faſted, and thou ſeeſt it not?*) but thy ſelfe of vnſoundneſſe of heart. Which correct thou, and thou then ſhalt ſee there will be no cauſe for thee to complaine of the Lord. Iſay 58.3.

Fiftly, Heere alſo is comfort to thoſe that haue with good hearts, done many good workes, which yet are ill taken, and ill rewarded of men. Men cannot ſee our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes? If the wicked Iewes could haue ſeene how louingly, and tenderly Chriſts heart was affected to them, they would better haue rewarded his Miniſtery, then that hee ſhould haue needed to complaine, *I haue laboured in vaine, I haue ſpent my ſtrength, &c.* But our comfort is, ſo as was Chriſts, that *our worke*, though neuer ſo much reiected of men, *is* yet *with our God*, in time to bee rewarded of him. Becauſe hee ſeeth our ſound and faithfull hearts, and that to this end, that hee may reward vs according to our workes. The dutie of reprehenſion Chriſtianly performed is a good worke, yet how diſtaſtfull to the reprehended, and how thankeleſſe an office? Yet wee muſt not bee diſcouraged, though by the per-

performance of this dutie wee purchaſe ill will at mens hands. For God ſeeing the integritie of our heart, will reward vs accordingly, cauſing vs at length to find more fauour, euen with the reprehended themſelues, then thoſe that haue clawed or flattered, *Prou.*28.23.

Now I come to conſider the words in themſelues, obſerning three points in them, the *rewarder*; the *rewarded*; *the rule of rewarding*.

Firſt, The rewarder, *God. That I may giue, &c.* Here we learne;

Firſt, That God hath an infinite treaſurie, both of rewards, and puniſhments, who giueth to euery particular man his iuſt portion either of the one, or of the other. He is an vnemptiable fountaine of goodneſſe that can neuer be drawne dry. His rewarding of one, doth not diſable the rewarding of another, neither doth he ſo ſpend himſelfe in conferring his bleſſing vpon any, that they which come after ſhould need to ſpeake vnto him as *Eſau* to *Iſaack*, *Is all gone?* Haſt thou neuer a bleſſing left behind for vs? Gen.15.2. Gods reward is not like the bleſſing of *Iſaack*, which could be beſtowed onely on one. For God himſelfe the *rewarder*, is alſo the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to ſatisfie infinite Worlds. His Iuſtice alſo, being as infinite, as his Mercie, cannot but furniſh him with like varietie of iudgement, that as in Heauen there are many Manſions, and Princely Palaces, ſo in Hell alſo many Priſons many dungeons; that as his Cheſts and Coffers are full of precious Pearles and Iewels, ſo his quiuers of peſtilent Arrowes prepared for the ribs of the vngodly. So that wee need not feare that of our *Iehouah*, which they of their *Iupiter*, that if, as often as men ſinne, the Thunderbolts ſhall flie abroad, he would quickly be vnfurniſhed of weapons. The vſe is this, as to terrifie the wicked, ſo to encourage the godly. It is a comfort to ſerue ſuch a Maſter, as beſides his

Iohn 14.1.

*Si quoties peccant homines, ſua fulmina mittat* Iupiter, *exiguo tempore inermis erit.*

his willingneſſe, is alſo able to reward vs. Therefore wee ſee how Kings ſeruices in this regard are moſt ſought after. Neuer then grow wee wearie of ſeruing this Maſter, with whom is ſuch plentie of reward, whoſe is the earth, and the fulneſſe thereof, the Heauens and all their furniture, and at whoſe right hand is fulneſſe of pleaſures for euermore. Who may ſay vnto vs of all other baſe Maſters, as *Saul* of *Dauid*, *Can the ſonnes of* Iſhai *giue you Vineyards, and Orchards? Can they make you Captaines ouer fifties, and ouer hundreds?* So can the Deuill, the World, the Fleſh, inſtate you into the felicitie of my choſen? Can they make you Kings, and ſet you in the Chaire of Eſtate? The ſeruice of God is a reward ſufficient to it ſelfe, and farre from his Seruants is the baſe mindes of Mercenaries. Heb.11.26. Neuertheleſſe it is fit, with *Moſes*, to quicken our dulneſſe, with the conſideration of the great recompence of reward.

Secondly, That whoſoeuer bee the inſtruments either of our rewards or puniſhments, God ſtill is the chiefe both rewarder and puniſher: *That I may giue.* The vſe whereof is, both to teach vs *thankefulneſſe* to God, when *rewarded*; and *patience*, when *corrected* by men. It may be thou haſt deſerued well of thoſe men, that deale vnkindly with thee. But yet conſider whether in the ſame thing, wherein thou haſt deſerued well of man, thou haue not deſerued ill of God, becauſe happily in theſe duties performed to man, thou haddeſt no reſpect of God. If ſo, then acknowledge that God hath found out thy ſinne, complain not of mens vnkindneſſe and iniuſtice, God is iuſt in their iniuſtice, it is he that thus puniſheth thee.

Thirdly, That whatſoeuer be the worke for which wee expect a reward, it is God that muſt reward it. This muſt teach vs in the workes of the ſecond Table, which reſpect man, to haue an eye vnto God, and to performe them as vnto God, and ſo in ſeruing of man to ſerue God.

For

For it is God that muſt reward them, and that (as I ſhewed) doth reward them, euen then when men reward them: For it is hee that inclineth their hearts thereto. How then can we expect a reward of God there, where we haue done him no ſeruice? If in ſeruing of men thou haſt ſerued thy ſelfe, and ſought thy ſelfe rather then God, when thou commeſt for thy reward, Gods anſwere will be; let him reward thee whom thou ſeruedſt. Thou ſeruedſt thy ſelfe, reward thy ſelfe then if thou wilt; for I neuer reward any ſeruices but mine owne. Had we not then need in all duties done to men, to doe them as vnto God, leſt otherwiſe, as wee loſe mans, ſo alſo Gods reward. But doe them vnto God, and then we are ſure, if not of both, yet of the beſt reward, and we take a very ſafe courſe for our ſelues. For euen the beſt men may proue vnkind, and vnthankfull vnto vs: But God cannot but abundantly recompence the ſeruice done to himſelfe. The duties of loue and liberalitie done to men, which ſome of thoſe to whom they were done had happily forgot, yet Chriſt remembers at the laſt Day, onely becauſe they were done as to himſelfe, *Mat.*25.40. *Yee haue done them vnto me.* There is the cauſe of the reward. This is *Pauls* counſell to Chriſtian Seruants, yoaked with cruell Heatheniſh Maſters, to be obedient vnto their Maſters, according to the fleſh, as vnto Chriſt, ſeruing the Lord, and not men, and that vpon this conſideration: *Whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord, whether hee bee bond or free.* Seruants in ſuch caſes are readie to obiect. Why ſhould wee haue any care to pleaſe them, that haue ſo little care to pleaſure vs, nay, that are readie to doe vs all the diſpleaſure they can? Yea, but for this cauſe they had need ſo much the rather to make conſcience of their dutie, euen to the full, becauſe by this meanes they ſhall prouide a notable remedie againſt their Maſters iniuries, namely, the bountifull reward of God himſelfe.

Ephes.6.7,8.

Thy

Thy Maſter wrongs thee: what then? wilt thou therefore wrong thy ſelfe? hee denies thee his reward: wilt thou therefore increaſe thy puniſhment? and as though this were not enough, depriue thy ſelfe alſo of Gods reward? *Labans* tyrannie could not tyre out *Iacob* in the courſe of his faithfulneſſe, and behold in the end the Lord himſelfe, in ſpite of *Labans* teeth, richly rewardeth him. Gen. 31. 42.

The ſecond Circumſtance is the perſons rewarded. Euerie man, of what degree ſoeuer.

Firſt, marke here Gods vnpartiall dealing. Among men, groſſe vices of great ones are wincked at, and eminent vertues of meane ones are not heeded. But with God, neither ſhall thy greatneſſe helpe thee from puniſhment, nor thy baſeneſſe hinder thee from reward. This muſt humble the great States of the world: God is no reſpecter of perſons. They muſt not looke for a chaire and a cuſhion, when they appeare before Gods Tribunall. Nay, thou muſt then be ſtript ſtarke naked of all outward pompe. God will put no difference betwixt thee and the pooreſt *Lazarus*. He iudges euerie man alike.

Secondly, hence I gather that there is a particular prouidence, taking notice of men and their actions in ſpeciall. For Gods rewards are proportioned to his knowledge; *I know the heart, that I may reward:* But he rewards euerie man in particular. Therefore alſo he knowes him, and all his wayes. Particular rewards argue particular knowledge. Terrible is this to the wicked, but moſt comfortable to the godly. If the King take notice of a meaner man, he will be ready preſently to ſay in admiration; What, doth the King know me? But let the pooreſt *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mightie God takes ſpeciall notice of him, and that for his good. It is not with our God, as with their Idoll, that hath no leiſure to attend ſmaller matters. He is not like *Baal*, that purſuing his enemies cannot heare his

*Denatur. Deor. l. 2. Concioneque Timaus, qui cum in hiſtoria dixiſſet qua nocte natus Alexander erat, eadem Diana Epheſia templum deflagrauiſſe, adiunxit minime id eſſe mirandum, quod Diana cum in partu Olympiadis adeſſe voluiſſet abfuiſſet domo.*

his friends; nor like *Diana*, that being preſent at *Alexanders* birth, could not at the ſame time preſerue her *Epheſian* Temple from the fire.

Thirdly, Circumſtance followes the rule of rewarding according to their owne wayes, &c. Here we learne, that God proportions his rewards and puniſhments to our workes, as it were the line to the rule. This proportion hath ſundry branches.

Firſt, the euill of ſinne ſhall haue euill of puniſhment in hell, the good of obedience, the good of reward in heauen, *Matth.* 25.2. As our workes are better or worſe, ſo ſhall our ioyes in Heauen, our paines in hell bee more or leſſe. *Capernaum* exceeding *Sodome* and *Gomorrah* in ſinne, ſhall feele alſo an exceſſe of puniſhment, and the wilfull ſeruant ſhall receiue more ſtripes then the ignorant. So alſo the greater our zeale, paines and trauell hath beene in Gods cauſe, the greater ſhall be the weight of our glorie. The twelue Apoſtles ſhall haue twelue ſpeciall thrones at the day of iudgement, and whereas other wiſe men ſhall but ſhine with the brightneſſe of the *firmament*, they that turne others from their euill wayes, with the brightneſſe of the *ſtarres*: *he that ſoweth liberally ſhall reape liberally*. And euerie good worke added to the number of the former, helpeth to *further our reckoning in the day of the Lord*. Sleepe is ſweet, euen to him that hath paſſed the day more eaſily, but the ſleepe of the labouring man it is ſweet indeed. So alſo though that ſleepe in *Abrahams* boſome be ſweet, euen to ſuch as haue liued a more quiet and eaſie life here, yet euen there alſo, the ſleepe of the labourer will be ſpecially ſweet. The greater our toyle and trials haue beene, the more wee haue ſweat and ſuffered here for Chriſt, the ſweeter ſhall we finde that reſt and repoſe in heauen. The Martyrs ſhall bee pillars in the houſe of God, *Apocal.* 3.12. Our Sauiour in his anſwer to the petition of the two brethren, ſeemes to imply, that there

Dan.12.3.

Phil.4.17.

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are ſome, for whom places of preeminence are prepared, as it were to ſit at his right hand and left, neither doth this doctrine of vnequall degrees of heauenly glorie any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our deſires and endeuours in the vſe of the meanes; the wider wee open our mouthes, the more abundantly hee will fill vs, and with what meaſure wee mete to him in painefull and heedfull hearing of his Word, with the ſame will hee meaſure to vs in the diſpenſation of his grace: Neither yet doth our hearing of the Word, deſiring opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeed apparant to our eyes, that according to the degrees of grace and ſanctification, God diſpenſeth many of his temporall rewards in this life, as a greater good name, greater inward reuerence and honour in the hearts of men to ſuch as excell in mortification aboue their brethren, why ſhould it feare vs here, ſince the one drawes merit with it no more then the other. Thirdly, beſides this generall, there is alſo a ſpeciall proportion, agreeing to the workes in ſpeciall, in ſuch manner that a man may almoſt read the ſinne in the puniſhment, the vertue in the reward. The Mid-wiues built the houſes of the Iſraelites, by preſeruing their children, contrarie to the Kings bloudy Edict, God therefore built them houſes. *Dauid* purpoſed to build God a houſe, God preſently promiſed to build his houſe for euer. *Ebedmelech* ſaued *Ieremies* life; God therefore gaue him his owne life for a prey. So he hath promiſed to recompence our zeale of his glorie with his zeale of ours; *I will honour them that honour mee*: neither doth God keepe his proportion in actiue onely, but alſo in paſſiue obedience. Here *Ioſephs* example is moſt remarkable, if wee compare his ſufferings and rewards together. In ſtead of his brethrens hatred,

Mar. 4. 24.

Exod. 1.

Ierem. 39. 17.

1 Sam. 2. 30.

he got ſtrangers loue; his brethren that ſold him as a ſlaue, adored him as a Lord. In ſtead of the priſon, he met with a throne. In ſtead of iron fetters, hee found a chaine of gold. In ſtead of the labour of his hand, a ring on his hand. In ſtead of the party-coloured coat his brethren ſtript him of, the princely roabes *Pharaoh* put vpon him. In ſtead of the vnlawfull pleaſure of adulterie, the lawfull comfort and contentment of an honourable marriage. In ſtead of being a ſeruant in the priſon, being halfe a Soueraigne in the Kingdome. The like meaſure keepes he alſo in puniſhment. *Abſalons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to deſtroy the Hebrew babes, were afterwards made fit to poyſon the Ægyptians. *Pharaoh* had infected them with bloud of innocents, God turnes them into bloud; and in their colour ſhewes the Tyrant the colour of his ſinne. *Pharaoh* ſlayes the Iſraelites children, God afterward ſlew his, and all the Ægyptians firſt-borne. *Diues* denyed *Lazarus* crummes of bread; *Abraham* afterward denyed him a drop of water. Thoſe that will not hearken to the ſweet and familiar voyce of God, ſhall bee ſchooled by the ſtrange language of cruell ſtrangers ouer-topping them. The Ægyptians had vexed the Iſraelites with much wearineſſe and thirſt, in ouer-burdening them with labour; God therefore by depriuing them of the vſe of their waters, afflicted them with the ſame thirſt, and with the ſame wearineſſe in going about and ſeeking for water: *Saul* becauſe hee ſlew thoſe that did weare the *Ephod*, therefore God would not anſwer him either by *Vrim* or *Thummim*: and his owne hands reuenged vpon himſelfe the innocent bloud of others. The wicked, becauſe in this life they ſay to God, as it is in *Iob*, *Depart thou from vs*, therefore in the life to come, God ſhall ſay to them, *Depart from mee yee curſed*. *Adams* deſire of the God-head was puniſhed with mortalitie and miſerie: And vnto him that in *Eſay*

vaunts

vaunts himſelfe, ſaying; *I will aſcend aboue the height of the clouds, and will be like to the moſt high*; the Lord will haue this anſwer to bee made: *Thou ſhalt bee brought downe to the graue, to the ſides of the pit.* Hypocrites performe temporarie obedience, God onely giues them a temporarie reward here in this life, *Matth.6. Verily they haue their reward*, namely here in this life, they ſhall haue none hereafter. So *Ahabs* temporarie humiliation obtained the reiourning of a temporall iudgement, Hypocrites alſo performe an imperfect obedience, they will doe ſome few things commanded, but not all: God ſerues them in their owne kinde, he giues them ſome few of his meaner bleſſings, but denies them the principall. Whence that excellent exhortation, 2 *Ioh.* 8. *Looke to your ſelues, that we loſe not the things, we haue done, but may receiue a full reward.* There is then a *plenarie* reward to a full, and a *partiall* or *halfe reward* to a ſcantie and *halfe obedience.* Thus *Iehues* obedience in deſtroying *Ahabs* houſe was recompenced with Gods bleſſing vpon his houſe to the fourth generation: anſwerable to his curſe in the ſecond Commandement, vpon the wicked, to the fourth generation, as in *Ioram*, whoſe poſteritie is not remembred till the fourth generation, in the Genealogie, *Matth.* 1. But yet becauſe *Iehues* obedience was not ſincere, it was not rewarded ſo as is true obedience, whoſe reward is farre aboue the puniſhment, euen to a thouſand generations. So that euen in rewards, as well as in puniſhments, God will put a difference betwixt an *Iſraelite* and an *Ægyptian*: that as Gods children are not ſmitten ſo as their ſmiters the wicked; becauſe their diſobedience is not ſo full as the wicked, therefore they haue but halfe a puniſhment: So the wicked are not rewarded as are the godly; becauſe their obedience is not ſo perfect and compleat, therefore they haue but halfe a reward, anſwerable to their halfe obedience. Againe, Hypocrites giue God an outward

Eſay 14. 14, 15.

Eſay 27.

obedience, without the inward affection. So God giues them his externall benefits, but without any heartie loue or affection vnto them. Looke how they ſeuer their hearts from God in their *obedience*, ſo doth God his from them in his *benefits*. So euen and equall is the retribution of diuine iuſtice.

*The Vſe.* Firſt, againſt the Papiſts vrging their doctrine of merit out of this and ſuch like places: but here wee ſee, all the Prophet teacheth, is a proportion betwixt our workes and wages, betwixt our paines and pay, that is, betwixt that we doe, and that we receiue. And therefore he maketh our workes to be the rule, not the cauſe of the reward. The rule is not the cauſe of the line drawne by it. Neither doth God here ſay, that I may giue to euerie man *for*, but *according* to his workes. Surely if good workes, as they teach, ſhould bee meritorious, then as it is vniuſtice in man to detaine the labouring mans wages when his worke is done: ſo alſo ſhould it bee in God, if hee did not preſently recompence euerie good worke of his ſeruants, as ſoone as it were done. And as the hire of Labourers detained, crieth againſt the couetous Oppreſſours, ſo by like reaſon ſhould the reward of our obedience, ſo long oftentimes deferred, cry againſt God. Euen this one argument is enough to ouerthrow merit: Gods ſlowneſſe as it were in rewarding his childrens ſeruices, and that libertie which hee taketh to himſelfe for the times of the reward. And therefore here hee ſaith; That I may giue to euerie man according to his workes, without making any mention of the time when, leauing himſelfe free for that. Wee ſee that in paying of wages to our ſeruants, wee limit our ſelues to ſet times, as to the quarters, or halfe yeeres end, becauſe it is a matter of deſert: but in our gifts and gratuities, we doe not ſo tye our ſelues, but giue them when wee thinke good. And if there were any ſuch worthineſſe

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in our workes, what neede then that modeſtie of the holy men in Scriptures, who when they were deſired their faithfull ſeruice, might be remembred with Gods reward, haue withall deſired it might bee remembred with Gods forgiuenelle? As *Nehemiah*, *Remember me O my God, concerning this, and pardon me, according to thy great mercie.* Our beſt workes then neede forgiuings, and that which needes *forgiuing*, merits not *giuing*. Our Sauiour when he would haue vs craue dayly bread, as *our* bread, due to our obedience by Gods promiſe, then withall hee would haue vs craue forgiuenelle, for the want of that our obedience, and to adde vnto, *Giue vs this day our dayly bread; And forgiue vs our treſpaſſes.* Secondly, againſt our looſe profeſſours, promiſing to themſelues, though liuing, and lying in their ſinnes, the reward of glorie. No, as thou ſoweſt thou muſt reape, and as thou breweſt thou muſt drinke. If thou ſowe tares, neuer looke to reape Wheate. If thou brew with Crabs, neuer looke to drinke mild Beare. As our Sauiour comparing the man to a tree, the workes to the fruites, ſayes, *Can men gather figges of thornes, grapes of thiſtles?* So comparing our workes to trees, their rewards to the fruites, ſay the like: Thinke you euer of the thornes and Thiſtles of couetouſneſſe, pride, vncleanneſſe, blaſphemie, ſwearing, prophanation of the Sabaoths, euer to gather the ſweete Figges, or pleaſant Grapes of glorie and happineſſe? Will this gall and wormewood euer make pleaſant drinke? Will theſe wild and ſowre Grapes euer yeeld ſweete wine? O that wee could ſeriouſly lay this to heart, that wee muſt all appeare before Chriſt, to receiue according to that which here we haue done, whether good or euill, that hee that ſoweth to the fleſh, ſhall of the fleſh reape corruption, and he that ſoweth of the ſpirit, ſhall of the ſpirit reape life euerlaſting. Then would wee begin preſently to reaſon with our ſelues. Alas how poore, how barren am I in

Nehe. 13. 22.

good workes, how fruitfull in ill? Is it true indeede that according to the qualitie of our workes we ſhall bee iudged? Alas, what other workes can I preſent the Lord with, beſides the workes of death and darkneſſe? If theſe had the promiſe of reward, then were my caſe good. Examine thy heart my brother, and thinke with thy ſelfe: Thus long haue I liued, but what good haue I done either to my ſelfe, or others? Where are my Prayers, Faſtings, Humiliations, Meditations, well-ſpent Sabaoths, well-gouerned Children and Seruants? Where are the workes of mercie to my Brethren, either Soules, in holy admonition, reprehenſion, exhortation; or bodies, in miniſtring reliefe to their neceſsities? How can I looke for the pennie, that haue ſtood idle in the Market place all the day long? For the crowne, that refuſed to runne? For a good Crop of Harueſt, that would not ſow in ſeede time? Let vs no longer deceiue our ſelues. That which *Salomon* ſpeaketh of ſloath in the things of this life, is true alſo of ſpirituall ſloath. He that being ſloathfull in Winter will not plow, ſhall begge in Summer, and haue nothing; as wee may ſee in the rich Glutton begging water of *Lazarus* to coole his tongue, and in the fooliſh Virgines, begging Oyle of the wiſe. It were madneſſe to ſeeke for fiſhes in woods, for Apples and Pearesin the Seas. But what madneſſe to ſeeke Heauen in hell, glorie in ſhame, light in darkneſſe, to thinke we ſhall find eternal life in the way of wickedneſſe? *Why ſeeke yee the liuing among the dead?* Said once the Angell to thoſe women. But why ſeeke yee life in death? Why ſeeke yee that eternall life, among thoſe dead works of darkneſſe? *No glorie, honour, and immortalitie can bee found of any, but ſuch as ſeeke it by continuance in well doing, Rom.* 2.7. If thou goe about to ſeeke Gods Kingdome, ſeeke Gods righteouſneſſe. So ſeeke it, and find it. Otherwiſe thou doeſt but take a great deale of paines to goe to hell. If thou pray *thy kingdome come*, pray alſo, *thy*

Matth. 6,5.

*wil*

*will be done.* Gods will muſt bee done of thee, before his Kingdome can come to thee. III. Since the degrees of glorie hereafter ſhall be according to the degrees of grace here it muſt teach vs, if we would then ſhine in glorie, now to ſhine in grace. Naturally wee affect preeminence, and precedencie in all things. Take the aduantage of this thy corruption, to ſhake off all ſpirituall ſloath, vſe it as a goade in thy ſide to make thee ſweat againe in Gods worke. Double paines ſhall bring thee double pleaſure, double diligence, double delight, double holineſſe, double honour: Who would bee a common ſtone in the building, when hee might bee a pillar? Who would be a doore-keeper, or porter in a houſe, when hee might be a ſteward? IV. Looke we to the whole courſe of our liues. God rewards not according to our good, or euill worke, but according to our workes, to the ordinarie courſe of them. One euill worke ſhall not preiudice thee, who walketh in the ordinarie tracke of good workes; nor contrarily, one good worke ſhall not profit thee, who makeſtan ordinary trade of doing euill workes. V. This muſt teach vs, faithfully to walke before the Lord in the diſcharge of our ſeuerall callings, without any carking care, or diſtruſtfull thought-taking for any of the comforts of this life. All the cares that belongs to vs, is how to do our worke well. The care of the reward of our workes is Gods. Looke we well to *do* our worke, and God will looke farre better to *reward* our vvorke. And this is that which our Sauiour teacheth; When to thoſe whinings, *what ſhall wee eate, what ſhall we put on?* he oppoſeth a contrarie care of ſeeking Gods kingdome, and righteouſneſſe: for then if they would take care to worke the worke of God the reward of God ſhould not be wanting. Oh then that inſtead of taking thought how to get this or that good thing promiſed, we could once take thought how to do this or that good thing commanded, and ſo doing our dutie, reſt vpon God

in the beliefe of this doctrine; that hee rewards euerie man according to his workes. Our Sauiour forbidding his Diſciples ouer-diligent care in prouiſion of theſe outward things, not to gather ſiluer or gold, giues this as a reaſon why he ſo forbids them, *The labourer is worthy of his wages*; The force of which argument conſiſts in this doctrine of Gods iuſtice in rewarding well that which is done well. For the Diſciples might obiect. True, the labourer is worthy of his wages, but the vnthankefull world is vnworthy of our labours; for it detaines the wages due to our labours.

Matth.10.

Therefore this ſpeech of Chriſt is founded vpon this holy iuſtice of God, that cannot, whatſoeuer be the vnkindneſſe and iniuſtice of the world, ſuffer good ſeruices to goe vnrecompenced. It is therefore as if he had ſaid: Minde you the worke of your Miniſterie, let your onely care bee how to fulfill it. Do not diſgrace God ſo much as to trouble your ſelues with the thoughts of your maintenance, as though God were ſo vniuſt, as not to giue good wages to good worke-men. VI. Here is great varietie of comfort, Firſt, art thou diſcouraged with meaneneſſe of thy good workes? Thou art no Preacher to conuert ſoules, no rich man to giue almes, to build Colledges, &c. but onely a poore ſeruant, keeping ſheepe, going to plough, &c. Here for thy comfort remember that God rewards euerie one according to his workes, without making any curious choiſe of workes. But as hee will puniſh the leaſt euill worke, euen an idle worde, *Mat.*12. ſo will he much more reward the leaſt good worke, euen a cup of cold water, *Mat.*10. eating not onely of our honey, but euen of our honey combe, *Cant.*5.1. for his mercie to vs is greater then his iuſtice. Yea, at the laſt day notice will bee taken of inferiour ſorts of workes, as giuing a peece of bread, or a peece of cloath; when workes farre more glorious, as Preaching, praying, martyrdome, are not named, yet theſe

are

are mentioned, (*Mat.*25. Neither is this without reaſon, for the baſeneſſe, or the meaneneſſe of the matter, doth eſpecially ſhew the skill of the workeman. For vvhere the matter is excellent, there it lendeth ſome helpe to the workeman, where it is otherwiſe, there nothing but the bare and naked cunning an artifice of the workeman is to be ſeene. Wee will not ſo wonder at him that maketh a good image of gold, as at him that maketh as good of meaner matter. So to ſee zeale, faith, loue, in preaching the Word, in gouerning a Kingdome, and ſuch like works, is not ſo admirable, as in the poore and ſeruile offices of vnderlings, as in keeping of ſheepe, ſweeping the houſe, &c. Secondly, art thou troubled at the worlds vniuſt and prepoſterous rewarding workes, iuſtifying the wicked, condemning the godly, recompencing *Iohns* preaching with the priſon, *Herodias* Daughters dancing with the promiſe of halfe a Kingdome, (ſo that, as *Cæſar* once ſaid, *It were better to bee Herods Swine then Sonne*, becauſe he killed his Sonne in that maſſacre of *Bethlem*, when his Sow was ſpared: So thou likewiſe thinkeſt, thou mayeſt as well ſay, *It were better to be Herods Minſtrel then Miniſter, Player, then Preacher, Dancer then Doctor*, becauſe of the Minions dancing recompenced with his Preachers head:) comfort yet thy ſelfe with this, that God one day will deale otherwiſe, nay let this peruerſe iudgement of the world be an aſſurance to thee, that there muſt needes be a day of Gods righteous Iudgements. It is true, we may ſay to the world as Chriſt to the Iewes: *Many good workes haue I done among you, for which do ye ſtone me?* yet let vs not waxe wearie, though after our ſowing ſtormes and tempeſts, and the pinching cold of Winter do follow, for in due time we ſhall reape, if we faint not. God is not vnrighteous to forget the labour of his ſeruants. There are foure kindes of rewards: firſt, of good for good, ſecondly, of euill for euill: thirdly, of good for euill: fourthly, of euill

cuill for good; the two former are the rewards of iuſtice, the third of mercie, the laſt of in-iuſtice, and therefore is not incident to God. God forbid then that any ſhould ſay with thoſe in *Malachy*; *It is in vaine to ſerue the Lord.* Heare thou God ſaying, *Behold I come quickly, and my reward is with me.* When *Mordecay* had performed a worthy ſeruice to *Ahſhueroh*, in the diſcouerie of a dangerous treaſon, he had not his reward preſently: but yet his ſeruice was regiſtred, and ſo afterward when the King looked vpon the records, is was royally recompenced. So *Malachy* teacheth vs, that there are bookes of remembrance written for them that feare the Lord: In them all our good workes are inrolled. Our labour then ſhall not be loſt: Not ſo much as our teares but they are bottled. Men may forget vs, as *Pharoah* did *Ioſeph*, *Exodus* 1. and the Sechemits *Gedeon*, *Iudg.* 9. 17. but God will not. Our reward is ſure, though not ſo ſpeedy, as we deſire: God here aſſures vs of reward; the times he determines not. Thirdly, Doth it trouble thee, that thy good workes worke not that good thou deſireſt? Remember that God rewards vs according to *our* workes, not according to *his owne* worke. Now the *ſucceſſe* of our workes is *his* worke not *ours*. Do thou thy endeauour to do that which belongs to thee, to performe the dutie required with an honeſt heart, if there follow no ſucceſſe thou art neuer the worſe worker. The good Orator alwaies perſwades not, the good Captaine alwaies ouercomes not, the good Phyſitian alwaies heales not, the good Preacher alwaies conuerteth not. It is enough if thou doe that which lyes in thee: Then whatſoeuer thy *ſucceſſe* bee on *earth*, ſmall or great, aſſuredly thy *reward* is greate in *heauen*. Nay, the leſſe the *ſucceſſe*, the greater ſhall be the reward, ſo thou be patient. For now vnto thy *actiue* obedience in well-doing, thou addeſt *paſſiue* inpatient ſuffering; & double obedience muſt needs haue more then a ſingle reward. Fourthly, Art thou grieued at vncomely ſights, to ſee

Aug. *in* Pſalm. 119. 17.
Apoc. 22.
Malachy 3.

ſeruants

Seruants on Horſe-backe and Princes walking on foot? To ſee Seruants to haue rule ouer Princes, that is, the wicked flouriſhing in their pompe and pride, to tyrannize ouer the godly? Doſt thou ſee the *whip* which is moſt ſeemely for the *Fooles backe, to bee held in his hand*, to afflict the backes of others? Doeſt thou ſee that Aſſes inſtead of a halter, are ſet out with golden bridles? Are theſe things prickes in thine eyes, as once in *Dauids*? Comfort thy ſelfe in the meditation of this Doctrine: Grudge not that the wicked are rewarded according to their workes. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwiſe, then as ſometimes noble Captaines, who haue honoured their enemies, when they haue fought valiantly, to put ſome ſpirit into their owne Souldiers; or then ſometimes Parents doe, rewarding their Seruants diligence, and dutifulneſſe, thereby to prouoke their owne children. So ſhouldeſt thou interpret Gods temporall rewards giuen to the vnſound obedience of the wicked, his enemies, his ſlaues, as a ſpur he puts into thy ſide his owne Souldier, his owne Sonne: for if thou wilt doe thy dutie as thou oughteſt, how much more mayeſt thou aſſure thy ſelfe of a farre greater rewatd.

For Gods bountie is not as manies, like to Riuers, who are greater further off then neerer home, at the head and well-ſpring where they firſt riſe. With all conſider, theſe mens damnation ſleepeth not. The Day of Iudgement haſteneth, wherein the godly, in this life ſtanding at the Bar, ſhall ſit on Thrones, and iudge their Iudges, binding Nobles with chaines, and Princes with fetters of Iron. Though in this life *Dines* feaſt, while *Lazarus* is without, begging: yet in the life to come (loe, a change;) *Lazarus* ſhall feaſt at Gods Table, or on Gods bed, lying in *Abrahams*, as once *Iohn* in Chriſts boſome; *Dines* in the meane time looking ouer, and begging. Then ſhall God make good that

*Si nemini faceret, quaſi non vigilare videretur diuina prouidentia: ſi omnibus faceret, non ſeruaretur diuina patientia,* Aug. *in Pſal.* 30.

that which here hee ſpeaketh of rewarding euery man according to his workes. Then, and not before ſhall the equalitie of Gods Rewards fully appeare. Some of the wicked indeed, euen in this life, he rewardeth with condigne puniſhments, leſt his *Prouidence*, but not all, leſt his *Patience* and *Promiſe* of the laſt Iudgement, might be called into queſtion.

*FINIS.*

# A Collection of ſuch Scriptures, *out of which any ſpeciall Collections* are gathered: or vpon which any ſpeciall *Obſeruations* are made, either *bringing light to*, or *receiuing light from, this* Treatiſe, into one bodie, and view.

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